March • 15c

Equality

THE AMERICAN WAY ★ EQUAL RIGHTS AND EQUAL OPPORTUNITY FOR ALL

FATHER COUGHLIN'S TROJAN HORSE In the Catholic World

Full details of an alarming conspiracy to subvert democracy behind the mask of religion

A CANDID EXPOSE THAT NAMES NAMES

- *Laity and Clergy in the Coughlin Network*
- *Is Brooklyn Diocese a Coughlin Fief?*
- *What Official Disavowal Would Mean*
- *Catholics Who Fight Anti-Semitism*

THE METHODIST FEDERATION FOR SOCIAL SERVICE

(UNOFFICIAL)

An organization which rejects the method of the struggle for profit as the economic base for society; which seeks to replace it with social economic planning in order to develop a society without class distinctions and privileges.

The Methodist Federation for Social Service is an unofficial, membership organization with approximately 2,600 members. Its record is written in the annals of the Methodist Church and of the Christian social movement in this country.

The Federation was organized in 1907 by a little group of Methodist preachers and laymen.

In various stages of its development it has emphasized Christian Social Service, Christian Social Justice, a Christian Social Order. Following the breakdown of the American economic machine in 1929-1936 the members reached the following conclusions:

1. The Christian religion compels us to reject the method of the struggle for profit as the economic base for society.

2. The substitute must be the method of social-economic planning under democratic control, with social ownership of all things necessary to its successful operation, as the method by which the Christian principle of service and the development of personality can be progressively realized.

3. This change is to be sought by education and democratic discussion, not by violence.

The Social Questions Bulletin

Official organ, issued monthly for ten issues per year. A $1 Associate Membership includes the Bulletin.

Titles of recent issues: When People Starve in Cleveland; Economic Effects of the War; Democratic Rights in War Time; A War-Time Program; The New Anti-Semitism; Protestant Churches and Democracy; Social Security; The Roman Catholic Church and Democracy; The Unemployed and Justice; The Wagner Act.

PAMPHLETS AT 5 CENTS:

Outline of a Christian Program for Social Change; Twenty-five Years of Religious and Social Change, by Francis J. McConnell; The Boycott Question, by Harry F. Ward; Circuit Riding in the Twentieth Century, by Charles C. Webber.

OTHER PUBLICATIONS:

Industrial Conflicts—Strikes, by Charles C. Webber, 15 cents; In Place of Profit, by Harry F. Ward, $1.75; Which Way Religion, by Harry F. Ward, $1.50; Our Economic Morality, by Harry F. Ward, $1.15.

The Present Program of the Federation

A. Domestic Issues

1. Combat race prejudice, anti-Semitism, and the Christian Front movement.

2. Maintain civil liberties, including workers' rights.

3. Work for federal anti-lynching legislation.

4. Call for more adequate direct relief for the unemployable and the unemployed, and for more W.P.A. jobs at increased wages.

5. Oppose all efforts to enact crippling amendments to the National Labor Relations Act and the Fair Labor Standards Act.

6. Support anti-war-profiteering legislation.

B. Foreign Issues

1. Help keep the United States out of war by constantly informing our members of evasions of, and attempts to break down, the present restrictions upon war trade and travel in the Neutrality Act, and the facts about the nature of this war and the participants' aims, as they are unfolded.

2. Help create popular demand for our nation to exert its influence towards securing a conference of all interested nations to arrange a democratic peace.

3. Call for aid for the war victims.

4. Work for the maintenance of the section in the Methodist Social Creed protecting conscientious objectors.

Memberships are: Associate $1; Regular $1 and up; Annual Supporting $5 and up; Sponsor $10; Contributing $25; Donor $100. All members reecive the *Social Questions Bulletin.*

USE THIS BLANK

.....1940

Methodist Federation for Social Service,
150 Fifth Avenue, New York, N. Y.
Harry F. Ward and Charles C. Webber, *Secretaries.*
Bishop Francis J. McConnell, *President.*

I wish to (make a contribution) / (become a member) and am attaching

$.....

Name .....

Address .....

City and State.....

Please make checks payable to G. Q. LeSourd, Treasurer.

About This Issue

The big editorial article in this issue, "Father Coughlin's Trojan Horse in the Catholic World," breaks all the rules. We know it is long. But when we sat down in editorial council to ponder, cut, and possibly divide the copy into two installments, all present became so absorbed in the sheer cumulative detail of the exciting—and all too true—narrative that we thought our readers, too, would want to get the total effect in one sitting. We honestly believe it is the most authoritative and thoughtful appraisal yet to appear of Father Coughlin's conspiratorial activities within the ranks of a great religious institution, many of whose members and leaders are fully aware of the grave menace he constitutes. The questions raised are of concern to every American. . . .

The new aggressive turn taken by the Coughlin movement after its first defensive reaction to the Brooklyn arrests raises a number of vital questions for every believer in tolerance and decency. We urge readers to give special attention to "Take Your Choice" on pages 18 and 19. . . .

Anniversaries connected with the traditions of two brave peoples, both often victims of persecution, take place in March—St. Patrick's Day on the seventeenth and Purim, the Jewish Feast of Lots, this year on March 24. A Catholic writer, R. J. O'CONNOR, who frequently contributes to *Equality,* writes of "Dark Rosaleen," symbol of his ancestral homeland, while RABBI MICHAEL ALPER, religious educator, an associate editor of the *Reconstructionist,* and author of *The Bible Retold* (for young folks), draws some present-day conclusions from the Book of Esther. . . . Dust bowl refugees are mostly Protestants whose remote forbears came from the British Isles, but they are just "Okies" in California. Color and creed alone do not make minorities, as ALBERT MALTZ, a member of our Editorial Council, shows in "Grapes of Wrath Folk: An Oppressed Minority" . . .

These are days when almost everyone is un-American, according to somebody else's lights, and so the consumers' movement is target of a barrage from certain advertisers and their allies. In "Is Sales Resistance Un-American?" REV. CLAIR M. COOK, pastor of the North Ferrisburg (Vt.) Methodist Church, ardent consumer fan, and contributor to *Zion's Herald, Epworth Herald,* and other religious journals, tells the low-down. . . . A special orchid to JOHN GROTH, cartoonist whose Coughlinite hoodlums make their second appearance with this issue. . . .

Pressure of lecture dates and a book contract to which he is committed has compelled LEO W. SCHWARZ to retire from full-time responsibility as *Equality's* Executive Editor. He will serve on the Editorial Council and in other volunteer capacities. . . . The article, "The Dies Committee and Anti-Semitism" is by HAROLD COY, Managing Editor. . . . Several features are necessarily omitted from this issue for reasons of space. They are only sleeping.

Published monthly and copyright, 1940, by Equality Publishers, Inc., 512 Fifth Ave., New York, N. Y. Single copies 15c. Subscription $1.50 a year. Canada and Foreign $2.00 a year. Entered as second-class matter May 18, 1939, at the Post Office of New York, N. Y., under the act of March 3, 1879.

PRINTED IN THE U.S.A. 412

VOL. 2 MARCH, 1940 No. 3

Equality

An Independent, Non-Sectarian Monthly Journal to Defend Democratic Rights and Combat Racial and Religious Intolerance

CONTENTS

Father Coughlin's Blasphemous Choir
Cartoon by John Groth 4

Father Coughlin's Trojan Horse in the Catholic World
An Editorial Expose That Names Names 5

Make Up Your Mind, Father Coughlin
Compiled by Jay Field 7

Dark Rosaleen
by R. J. O'Connor 16

Grapes of Wrath Folk: An Oppressed Minority
by Albert Maltz 17

Take Your Choice 18

From Hail Haman to Heil Hitler
by Rabbi Michael Alper 20

Is Sales Resistance Un-American?
by Rev. Clair M. Cook 22

The Dies Committee and Anti-Semitism
by Harold Coy 24

In Brief 30

We Condemn: Rev. Gerald Lyman Kenneth Smith 32

We Applaud: Msgr. John A. Ryan ... 32

EDITORIAL COUNCIL

MICHAEL ALPER — ARTHUR KOBER
NATHAN AUSUBEL — LOUIS KRONENBERGER
FRANZ BOAS — JOHN A. LAPP
ALBERT DEUTSCH — ALBERT MALTZ
EDWARD T. DEVINE — DUDLEY NICHOLS
L. C. DUNN — DOROTHY PARKER
DASHIELL HAMMETT — LEO W. SCHWARZ
MOSS HART — GUY EMERY SHIPLER
LILLIAN HELLMAN — ROBERT K. SPEER
MAX YERGAN

Managing Editor—HAROLD COY

FATHER COUGHLIN'S BLASPHEMOUS CHOIR

"The Christian Front, which I consider to be nothing more than a popular word for the Church established by Jesus Christ . . . "—*Father Coughlin's Jan. 28 broadcast.*

Father Coughlin's Trojan Horse in the Catholic World

An editorial expose that names names

IN a revealing case history tracing the process whereby Michael J. Beirne was transformed from a well-liked, peaceful family man to an embodiment of terroristic fanaticism that led to his indictment for seditious conspiracy with sixteen other Christian Fronters of Brooklyn, a newspaper columnist quotes one of Beirne's relatives as saying: "The fact that Father Coughlin was a priest of the church led Michael to think that the Catholic Church had given its blessing to the Christian Front movement." The observation of another close relative surprises no one: "Mike Beirne would be a free man today if there had never been a Father Coughlin on the radio."

Close observers of the Coughlinite movement long have known it never would have reached its present significant proportions were it not for Coughlin's success in identifying his cause in the minds of his victims with the Catholic Church. From the outset of the attempt to organize a "counter-revolution" in America "the Franco way," the radio priest has utilized every device of the professional propagandist to cloak his conspiracy behind the sanctity of the Church. At all times he exploited to the full the prestige that his position as priest gave him. His subversive propaganda has been heavily suffused with religious exhortation. His hate-inciting speeches and writings have been liberally sprinkled with quotations from the Bible and Papal encyclicals to lend the mark of authority to his own propaganda. Verily, the devil himself can quote Scripture for his own purpose. His Sunday broadcasts are always preceded and followed by organ renditions of liturgical music, and are presented in the manner of sermons. His followers make much of the fact that his speeches are censored by ecclesiastical authorities, interpreting this as implied approval of all he says therein, instead of only those parts affecting faith and morals.

His subversive political movement, which found its most militant expression in the Christian Front, was blasphemously cloaked as a "Christian Crusade." The egomaniac of Oak Park did not hesitate to compare himself with Jesus Christ. Under the pounding of this incessant barrage of propaganda, many honest Catholics came to accept what was a masked political conspiracy, with pogrom-inciting overtones, as a noble religious crusade. The Voice of Oak Park was listened to as the "Voice of God."

In his broadcast of January 21, 1940, in which the agile acrobat of Royal Oak turned a double somersault from his position of a few days before, Father Coughlin reached out in all directions to cite Catholic support for his "I take my stand with the Christian Fronters" declaration. In his address the following week he attempted by daring, tortuous reasoning no less a feat than identifying the Christian Front of his creation with the Catholic Church itself, and defended his own political machinations on the ground that the Catholic Church was a political party—a disturbing definition in a country where separation of Church and State is traditional.

Coughlinites Claim Ecclesiastical Support

Reflecting Father Coughlin's efforts to tie up his un-American movement with the Catholic Church was the boast made by his henchman, Father Curran, in a Coughlinite rally at Cleveland, as reported in *Social Justice* of October 9, 1939:

> To refute the charge that *Social Justice* clubs are not kosher with ecclesiastical authority, Dr. Curran recited the permission of his own superior, Bishop Molloy of Brooklyn, which enables Dr. Curran to carry on his speaking; the expressed approval of Archbishop M. J. Curley of Baltimore; and read the letter from Archbishop Beckman of Dubuque [praising Father Coughlin], which appears in an adjoining column. In St. Louis, Dr. Curran explained, Archbishop Glennon has named three clergymen of the dioceses to be moderators of *Social Justice* clubs.

A double purpose was served by this strategy of masking a subversive political conspiracy as a religious crusade: it helped protect the Master Mind from his critics by permitting him and his followers to cry "anti-Catholic" at all and sundry who dared oppose him, within and without the Church. Secondly, it opened the way for large-scale recruiting among simple people of strong faith.

Behind this smokescreen of religion, Coughlin's political propaganda made rapid headway among his followers, whipping them up to such a pitch of hysteria that some were prepared to commit mayhem, murder, rapine and rebellion—all in the name of Coughlin's peculiar brand of "Christianity."

Week after week they heard the Master's Voice raise the bogey of an incipient Bolshevik revolt in America. They heard him lump together all the democratic, liberal, socialistic, and communistic groups and individuals in this country under the term "Popular Front" and urge the formation along military lines of a "Christian Front" to combat it "with force, if necessary." They heard him deliver addresses that consisted of word-for-word plagiarisms from Propaganda Minister Joseph Goebbels and other Nazi sources. They heard him utter deliberate lies* in efforts to show that Jews had been responsible for the Bolshevik Revolution in Russia and that they were planning similar revolutions in this and other countries. They heard him use the terms "Jew," "non-Christian," and "anti-Christian" as though they were the same. Time after time they also heard him couple "Jew" and "Communist" so the terms took on an identical character. They also heard him constantly couple the Jews with the warmongers, usually by the time-worn Nazi device of singling out Jewish industrialists and financiers for attack, while carefully omitting their Gentile prototypes. They read in *Social Justice* and other Coughlinite literature that "Jewish Communists" had slaughtered "millions of Christians in Russia and elsewhere" with pointed hints that they were preparing similar massacres here. They were told that Nazism was a "defense mechanism" against "Jewish-Bolshevism" and that it was necessary to build the same "defense mechanism" in this country. In *Social Justice* they read the frequent articles of the fascist propagandist, James S. Barnes, in praise of the miracles wrought by the fascists in Italy under Mussolini.

Spreading the Jewish "World-Conspiracy" Myth

In an article by Barnes in the July 24, 1939, issue—considered so significant that the editor headed it with the boldface note: "Rarely has *Social Justice* been privileged to print such an informed and able analysis of world affairs as is herewith presented from the pen of our distinguished European correspondent,"—they were told the "inside story" of who were responsible for the present war:

> It will be observed that all these war-mongering interests—Communist, Jewish, Liberal, Masonic—have one common denominator: a hatred of Christianity. Underlying, indeed, all the issues between the opposing forces of growth and conservation, of rival imperialisms and of rival parties, there is the one eternal struggle—a war of ideas—*the Church of Christ that embraces all men of good will and the Lodges of Lucifer in rebellion against God!* [Italics in original.]

A "certain class of Jews," they were further informed, were seeking to destroy the Christian order.

> On the ruins of Christendom they hope to construct a solid new Jerusalem, which will be neither Liberal nor Communist, but rather a money-dictatorship, Jew controlled. Working with them, hand in glove, are the Freemasons, who have become their catspaws.

They read other articles in *Social Justice* describing how "alien Jews" had corrupted France, Britain, and other European countries, with the broad implication that the mission of Jews everywhere was to spread corruption. Week after week *Social Justice* carried harrowing items describing imaginary assaults on innocent little Christian boys and girls by big burly "Jew-Communists." They read the infamous forgery, "The Protocols of the Elders of Zion," reprinted as a serial in *Social Justice*. They read another hate-inciting serial in the same magazine entitled "An Answer to Father Coughlin's Critics," composed of slanders fished out of all the cesspools and sewers of the anti-Semitic underworld. This venomous mélange of falsehood and slander, purporting to "reveal" a "world-conspiracy" of Jews, Masons, and Communists, forms a fitting sequel to the "Protocols." A typical observation of its author, hiding his identity under the pseudonym of "Ben

---

* We use this term advisedly. When a false statement is made by a public figure who lacks knowledge of the true facts, it may be considered an honest error, although responsible persons check their facts beforehand. But when a public figure makes false statements tending to cast discredit on a whole people, and then not only refuses to correct them when *the irrefutable truth* is brought to his attention, but proceeds to repeat those same falsehoods, nothing remains but to brand him as a deliberate liar.

Make up your mind, Father Coughlin

After Arrests, Jan. 14

DETROIT, Mich., Jan. 14.—Father Coughlin flatly denied tonight that there was any connection "whatsoever" between the Christian Front and his Social Justice organization.

"That is a malicious lie, started by the Communists," the radio priest said.

"Actually the Christian Front is a Communist organization—disguised as anti-Communist—to stir up trouble from which the Reds can benefit."

"They have held meetings, using my name entirely without authorization, in an attempt to propagandize their movement," Father Coughlin said. He added that he had written several articles against the Christian Front.—*N. Y. Daily News,* Jan. 15.

"These people tried to ride on my coat-tails," Father Coughlin charged.—*N. Y. Journal-American,* Jan. 15.

DETROIT, Mich., Jan. 14 (AP).—The Rev. Charles E. Coughlin declared tonight he had "roundly disavowed" the Christian Front, whose members have been arrested on sedition conspiracy charges and expressed hope that J. Edgar Hoover would "substantiate every contention made."—*N. Y. Times,* Jan. 15.

Radio Speech, Jan. 21

. . . I take my stand beside the Christian Fronters . . . I freely choose to be identified as a friend of the accused.

While I encourage, and still encourage, the formation of a Christian Front. . . .

Therefore, I reaffirm every word which I have said in advocating its formation. . . .

This address, then, is designed by me not to wash my hands, Pontius-Pilate-like, of the Christian Front and its members. . . .

. . . yet these members of the Grassy-slopes Rifle Club, some of whom, incidentally, were members of the Christian Front . . . are accused by the Government of sedition. . . .

(*Compiled by* JAY FIELD)

Radio Speech, Jan. 28

There then, my friends, is the basic idea of a Christian Front, an idea not to be confused, as I have warned and do warn again, with any temporal organization. . . .

The Christian Front which I consider to be nothing more, then, than a popular word for the Church established by Jesus Christ . . .

A Christian Front . . . whose Founder and invisible Leader is the Son of God, a Front . . . struggling along to perfection under the Flag of the Cross and hoping to attain it, not through human leaders, I assure you. . .

Therefore, with this conception of a Christian Front, I speak the following: Any concentrated attack no matter how artfully disguised, on this concept of a Christian Front, which I now interpret, and have interpreted in the popular language of the day as representing the Christian Church is an attack on Christianity. . . .

Marcin," is culled at random from the October 2, 1939 issue of *Social Justice:*

> Official Jewry from the time of Christ has been on the wrong side of the religious and social question of the ages and diligently has opposed those who have been on the right side. It is the old battle between Christ and anti-Christ.

Praise of Hitler; Dispraise of Democracy

Hitler's regime, as well as Mussolini's, won the frequent praise of *Social Justice.* In the February 20, 1939, issue it declared that

> . . . Hitler's success in bringing the German people out of their 15-year depression, in throwing out the internationalist money monopoly and restoring the nation to a contented prosperity where there is neither unemployment nor poverty, has frequently been commented upon in these columns.

In that same issue, they saw an editorial that bluntly stated: "The principle of mere 'majority-ism'—sometimes called democracy and sometimes Bolshevism—is not enough." The same editorial in *Social Justice* told its readers: "Instead of speaking out of turn, and gratuitously, about the 'persecution' of religion by Christian dictators [referring to Hitler] in other lands, America ought to be applying to them for missionaries." Often they heard Father Coughlin recount the advantages of dictatorship over democracy; "a dictatorship," he told them, "is preferable to a run-down democracy." In his broadcast of January 7, 1940, they heard him heap contempt on American democracy, and then pose the rhetorical question:

> Is it possibly true that the retention of democracy would have proved a greater menace than the adoption of dictatorship because both the people who were privileged to vote and the representatives whom they elected were no longer

capable of achieving the objectives of peace, prosperity and national happiness?

Artfully drawing a division between Christianity and democracy, Coughlin told his followers in May 1939: "It is more important to keep the world safe for Christianity than to keep the world safe for the modern type of democracy that has been inflicted upon us." Time after time he drew comparisons between the "dynamic" fascist powers and "the poppycock of democracy."

At frequent intervals Father Coughlin heaped fulsome praise on the Nazi and fascist dictatorships. "All the principles of social justice are now being put into practice in Germany and Italy," he declared on one occasion. On September 1, 1939, they heard their Leader call Hitler—who was then engaged in the conquest of Catholic Poland—"the welder of a magnificent unity which enabled Germany to come back." The totalitarian dictatorships returned the compliment. Coughlin was hailed in Hitler's *Voelkischer Beobachter* and in the *Regima Fascista* of Rome as a "great American hero."

How big names are used to give devout Catholics the impression that Coughlinism has official support. (SOCIAL JUSTICE, OCT. 9, 1939.)

Address Also Delivered by Father Curran

Enthusiastic Crowds Pack 3 Large Halls; Police Co-operate in Success

CLEVELAND, OHIO — An audience of 18,000 typical Americans—an audience which filled both the vast halls and basement of Cleveland's municipal auditorium, packed the Little Theater nearby and massed on the sidewalks outside to listen to the loudspeakers—cheered Father Coughlin and Dr. Edward Lodge Curran on the night of Thursday, September 28

To refute the charge that Social Justice clubs are not "kosher" with ecclesiastical authority, Dr Curran recited the permission of his own superior, Bishop Malloy of Brooklyn, which enables Dr. Curran to carry on his speaking; the expressed approval of Archbishop M. J. Curley of Baltimore; and read the letter from Archbishop Beckman of Dubuque, which appears in an adjoining column. In St. Louis, Dr. Curran explained, Archbishop Glennon has named three clergymen of the dioceses to be moderators of Social Justice clubs.

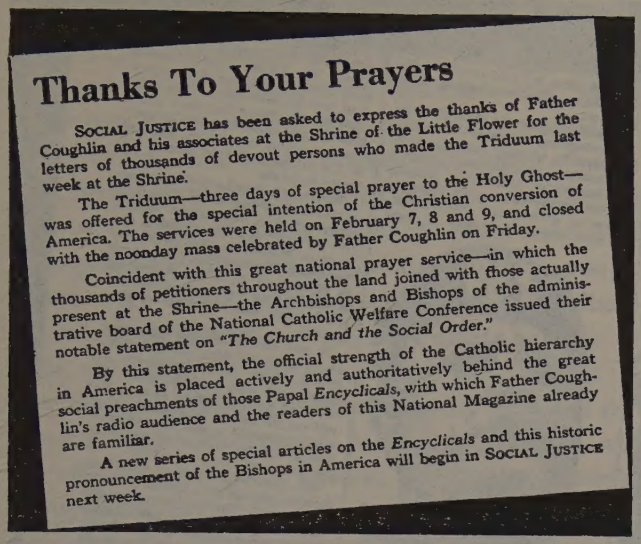
To the indefatigable efforts of a

"The Time for Action Is Now"

By imperceptible stages, Coughlin's followers were led to believe that the communist revolution was not only imminent; *it had already happened.* The federal administration in Washington was hopelessly controlled by Jews and Communists. As early as 1936, Coughlin had screamed that Franklin "Double-Cross" Roosevelt was a "great betrayer" and a "liar." In *Social Justice* of March 27, 1939, it stated that: "Mr. Roosevelt's crimes are those committed by the arch-thief, liar, bandit, thug, degenerate, swindler, arsonist, robber, maniac, drunk, vagrant, fence, stooge, footpad, gangster, that hoodlum in the mass, the New Deal." Washington was already the handmaid of Moscow. The time for the counter-revolution, "the Franco way," had come. In a message to a rally held in Brooklyn, May 22, 1939—at which John F. Cassidy, Father Curran, and Patrick Scanlan, editor of the *Tablet,* were the main speakers—Father Coughlin had said:

> Not long ago I found fault with our general apathy, which is content to be on the defensive. The time has arrived when defensive policies must give way to an offensive plan, for the best method of defense is always one of offense. More than at any other time we need a strong, virulent, sacrificing group of Christians.

Cassidy and the other Christian Fronters of Brooklyn knew how to interpret these words. They accelerated their efforts. Cassidy went from meeting to meeting declaring that "the time for action is now," and leaving no room for doubt that he meant *armed* action. Coughlin boasted that his incitements to counter-revolution "the Franco way" were "inflammatory." Indubitably, they had an incendiary effect on his followers, as the denouement of January 14 revealed.



Thanks To Your Prayers

SOCIAL JUSTICE has been asked to express the thanks of Father Coughlin and his associates at the Shrine of the Little Flower for the letters of thousands of devout persons who made the Triduum last week at the Shrine.

The Triduum—three days of special prayer to the Holy Ghost—was offered for the special intention of the Christian conversion of America. The services were held on February 7, 8 and 9, and closed with the noonday mass celebrated by Father Coughlin on Friday.

Coincident with this great national prayer service—in which the thousands of petitioners throughout the land joined with those actually present at the Shrine—the Archbishops and Bishops of the administrative board of the National Catholic Welfare Conference issued their notable statement on *"The Church and the Social Order."*

By this statement, the official strength of the Catholic hierarchy in America is placed actively and authoritatively behind the great social preachments of those Papal *Encyclicals*, with which Father Coughlin's radio audience and the readers of this National Magazine already are familiar.

A new series of special articles on the *Encyclicals* and this historic pronouncement of the Bishops in America will begin in SOCIAL JUSTICE next week.

Sample of Coughlin's most blasphemous trick: employment of religion to give prestige to a subversive movement. In propaganda parlance this is a "transfer device."

The falsehood that the American press and radio are "Jew-controlled" and wholly untruthful and that the only true facts were disseminated by Father Coughlin and his organ, *Social Justice,* was constantly hammered into the heads of the faithful. In its issue of November 14, 1938, *Social Justice* boldly asserted: *"The only source of truth is Father Coughlin"*—a blasphemous position that the Pope himself does not take in the Catholic Church, as the Institute for Propaganda Analysis pointed out. In this manner, a *cordon sanitaire* has been skillfully drawn isolating Coughlin's followers from truthful sources of information outside his movement.

"Catholic Criticism of Father Coughlin Is Often Suspect"

Coughlin used the same weapons against his critics within the Church. All who opposed him were promptly labeled "Jew-controlled," "Jewish stooges," and "Communist." Many of his followers did not hesitate to attach unworthy motives to such critics as Cardinal Mundelein, Monsignor Ryan and others who dared expose him. *Social Justice* on November 27, 1939, offered the following gem on this subject to its readers: "Catholic criticism of Father Coughlin is often suspect. His knowledge of the issues raised is so more mature than that of his critics, and his Catholicity demonstrably sounder." The name of the late Cardinal Mundelein and other prelates who have criticized the oracle of Royal Oak is roundly booed each time it is mentioned at Coughlinite gatherings.

The baleful barrage from Royal Oak found many victims, turning peaceful, law-abiding citizens into fanatical, fear-ridden, envenomed, and enraged "soldiers of Christ." Like Mike Beirne, many who sincerely believed—in the absence of information to the contrary—that Coughlin spoke for the Catholic Church, joined the Christian Front, the Crusaders for Social Justice, the Friends of Social Justice, the Committees for Defense of Constitutional Rights, the American Citizens Committees and the scores of other "front" organizations pledging blind allegiance to the "Leader" of Royal Oak. They took the latter's cue. They fraternized with Nazis, fascists, and anti-Semites of all shades. They joined bund and blackshirt groups, and invited the members of the latter to join them. They adopted the fascist salute, and interspersed "heil Hitlers" and "viva Mussolinis" with their fervid cheers for Coughlin. They interchanged propaganda, jointly sponsored demonstrations, carried on assaults on Jews and leftists in common, and attended one another's rifle ranges. Distributors of *Social Justice* also peddled *The Blackshirt,* the Nazi *Deutscher Weckruf und Beobachter,* Pelley's Silver-shirt sheet, *Liberation.* So close was the collaboration between Coughlinites, Bundists, and fascists, that the groups and their members became indistinguishable from one another. For all practical purposes they were one and the same.

To cap the blasphemous irony, the Frontists adopted as their slogan, "Long Live Christ the King"—a rallying cry, significantly enough, that is identical with that used by fascist movements disguised as religious groups in other countries—the Rexists, recently banned by the Belgian Government, the *Action Française* in France, suppressed on order of the late Pope Pius XI, and the Gold Shirts of Mexico. Such was—and is—the "Christian Front." Such was—and is—the monster that Coughlin created.

Hierarchy Asked to Refute Claim Of Church Support

Those who, like the editors of *Equality,* have watched with concern the spread of the Coughlinite movement as a serious menace to American democracy, have noted the potential threat of the movement to the prestige and integrity of the Catholic Church with which it strove desperately to identify itself. They observed, also, the growing influence of Coughlin on members of the Catholic clergy, which in turn gave credence to Coughlin's unceasing implication that his movement had the support

Hitler Speaks

Fuehrer's Own Words Best Guide to the German Mind

"If The Rest of the world is inclined to draw the conclusion that Germany, under military pressure, has menaced others it is a gross distortion of facts," declared Reichsfuehrer Adolf Hitler, addressing the German reichstag on the sixth anniversary of Nazi rule.

It seems to Social Justice that Chancellor Hitler's own words are a better indication of Germany's attitude towards the rest of the world than many columns of prejudiced editorial comment and "interpretation."

Hitler's success in bringing the German people out of their 15-year depression, in throwing out the international money monopoly and restoring the nation to a contented prosperity where there is neither unemployment nor poverty, has frequently been commented upon in these columns.

Said Chancellor Hitler:

"Germany with[illegible] so many domestic problems to solve that it would be a piece of good fortune for all nations if responsible statesmen would confine their attention to their own problems. . . . The history of the last thirty years has taught us all one great lesson, namely, that the importance of the nations in the world is proportionate to their strength at home.

* * *

"Our relations with the United States are suffering from a campaign of defamation carried on to serve obvious political and financial interests which, under the pretense that Germany threatens American independence, are endeavoring to mobilize the hatred of an entire continent against the European States that are nationally governed.

"We all believe, however, that this does not reflect the will of the millions of American citizens who, despite all that is said to the contrary by [illegible] Jewish capitalistic propa[illegible] press, radio and [illegible]

ing with them, hand in glove, are the Freemasons, who have become their catspaws.

It will be observed that all these war-mongering interests — Communist, Jewish, Liberal, Masonic—have one common denominator: a hatred of Christianity. Underlying, indeed, all the issues between the opposing forces of growth and conservation, of rival imperialisms and of rival

MUSSOLINI

Eden and the opportunist Churchill forced the British Prime Minister back onto the old over-rigid policy. And now the war-mongers are jubilant; for they know that there is one kind of false move far more dangerous than precipitous change, and that is the uncompromising defense of vested interests.

This is why they have always supported the humbug of the League of Nations. Now, a new kind of "collective security" is being forged in defense of immobility. All the statesmanship of Mussolini will be required to circumvent it. Being a man of genius, he may well succeed. But the situation has once more grown dangerous.

It has become doubly dangerous owing to the flirtation that Chamberlain has been forced to indulge in with Soviet Russia, which, while determined for the present to keep itself out of war, is as determined as ever to provoke a general conflagration beyond its own borders. A shadow has been cast across the world.

Mr. Chamberlain has not proved to be a big enough man. He has failed to dominate the situation, to impose his own fine judgment. He has allowed himself to compromise with the forces of death, instead of with the forces of life.

Chamberlain has been forced to commit his country to defend impossible positions. If war comes, he has committed his country to the very gamble he was so eager to avoid.

HEROES OF FATHER COUGHLIN: Praise of Hitler and Mussolini and of the "corporative system" often appears in Social Justice. *"A dictatorship," the radio priest says, "is preferable to a run-down democracy." In the issue of July 24, 1939 (above right), Mussolini is called "a man of genius" and Freemasons, liberals, Jews, and Communists are lumped together.*

of the Church. Observing this, they have frequently brought the attention of the Hierarchy to the developing situation, urging its members, individually and collectively, to disassociate themselves publicly from Coughlin's movement as Cardinal Mundelein and Archbishop Stritch had done. Such action would effectively check the radio priest's efforts to capitalize on the confusion. It would likewise check a growing anti-Catholic movement basing itself on the contention that the un-American views of Father Coughlin represent those of his Church. Unfortunately, these adjurations went unheeded.

It is a fact that the Christian Front movement is strongest in those communities where Father Coughlin has the support of the Catholic press and/or a substantial part of the Catholic clergy, such as New York, St. Louis and Cleveland. In Boston, which has a very large Catholic population, his influence has been very weak because of the personal hostility toward him on the part of Cardinal O'Connell and the "silent treatment" of Coughlinism by the *Pilot,* organ of that archdiocese. In other areas where Coughlin has been given the silent treatment by Catholic press and clergy, his success has been indifferent. In Chicago, Milwaukee, Pittsburgh, Detroit—his own diocese—and other cities where leading Catholic clergymen and diocesan organs have clearly repudiated the Coughlinite movement, his influence among the people has been practically nil.

Brooklyn: Citadel of Coughlinism

The seeds of Coughlinite propaganda found fertile soil in Brooklyn, which happens to be the largest diocese in America. Here, more than anywhere else, the Coughlinite movement, represented mainly by the Christian Front, succeeded in disguising itself as essentially a Catholic movement. Two factors contributed largely to this success: (1) the persistent silence of Bishop Thomas E. Molloy, head of the diocese, in the face of many urgent appeals from Catholic and non-Catholic sources, to issue a statement disassociating the Church from the Christian Front, a silence which was seized upon by the Frontists as an indication of tacit approval of their movement; and (2) the active support given Father Coughlin by churches, priests, prominent officials of lay Catholic organizations, and most important of all, the official organ of the Brooklyn diocese, the *Tablet.* Here many priests openly accepted the leadership of Coughlin, and urged their parishioners to do likewise. They frequently appeared at Christian

Front meetings, as speakers and guests of honor. They espoused Coughlinite principles—anti-Semitism and all—at communion breakfast and other gatherings of Catholic groups. They preached Coughlinism as a holy crusade. Coughlin's magazine, *Social Justice,* was openly sold in churches, as well as in front of them. Some churches were used as regular meeting places for Coughlinite groups. There were many priests in Brooklyn who disapproved of Coughlin and his movement, but few of these dared say so openly, finding the prospect of inevitable Coughlinite pressure against them too distasteful and disturbing. Most important of all, the official organ of the diocese, the *Tablet,* staunchly supported Coughlin, the Christian Front, and the numerous Coughlinite groups that clustered about it. The *Tablet* found its espousal of Coughlinism most profitable; its circulation catapulted as it adopted more and more the sensational, yellow-journalism techniques of *Social Justice.* Many in Brooklyn came to regard it as the eastern organ of the Coughlinite movement. Its editor, Patrick Scanlan, became a frequent speaker at Coughlinite gatherings, often sharing the same platform with John F. Cassidy and other Christian Front leaders. Next to the *Tablet,* the most potent factor stimulating the growth of the Christian Front in Brooklyn was Father Edward Lodge Curran, pastor of St. Peter's Church, and president of the International Catholic Truth Society, with headquarters in Brooklyn.

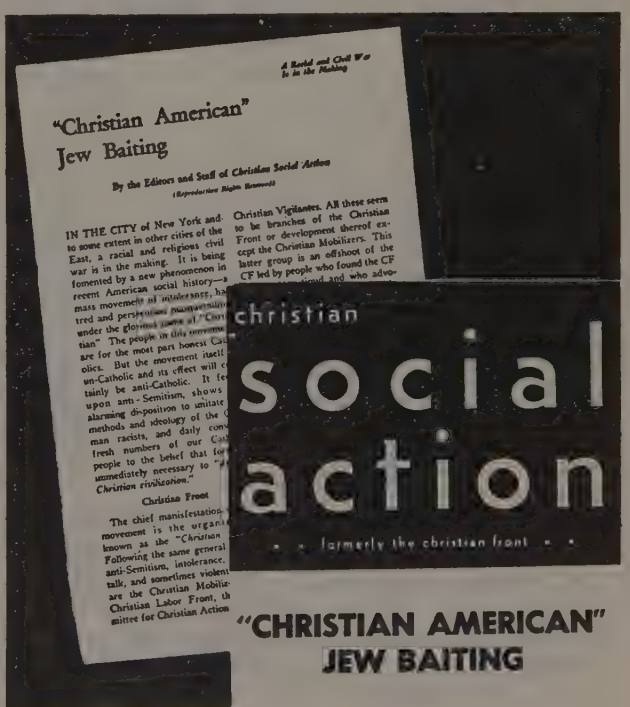
Influential Coughlinite laymen exploited their positions in various lay Catholic organizations to further the movement. In view of the aforementioned facts, it was no wonder that Catholic men and women in Brooklyn poured into the Coughlinite camp by the hundreds, firm in the conviction that the movement had the full sanction of the Church. As the resulting situation grew tenser, with open anti-Semitic rioting and disorders increasing on the streets, Bishop Thomas E. Molloy was importuned by civic-minded individuals and groups, Catholic and non-Catholic, to make it clear neither he nor his Church was backing Father Coughlin in his movement. Like Archbishop Spellman in the neighboring New York archdiocese, however, Bishop Molloy chose to be silent. Thus the Coughlinites were given the opportunity to tell prospective recruits that they had the tacit support of the Bishop, citing his own silence and the active, open support of the diocesan organ as proof. Thus Father Curran was able to boast at Coughlinite meetings throughout the country that his appearances had the permission of his Bishop. Thus a Christian Front leader, Albert Gunnison,* addressing a Christian Front meeting held in Prospect Hall, Brooklyn, a week after the arrest of the seventeen terrorists, could tell his audience that "the Brooklyn diocese was behind Cassidy and his men and would support them to the end." It is reliably reported that Gunnison, at the same meeting, urged immediate reconciliation between the Christian Front, the more extreme Christian Mobilizers, and the Nazi Bund.

Anti-Semitism in Diocesan Organ

The Catholic weekly, *Commonweal,* was fully justified in placing a major responsibility for the plight of the arrested men on the *Tablet.* This latter newspaper, organ of the largest Catholic diocese in America—opened its pages wide to the propaganda of Coughlin and his followers. It faithfully published the Leader's radio address in full each week. Its news columns gave prominent and generous space to reporting Coughlinite meetings. Its editorials agitated for the growth of the movement. An ingenious device known as "Readers' Forum" was invented to permit the most blatant pro-fascist, anti-

* In answer to those who are now attempting to isolate the seventeen indicted terrorists from the Christian Front, it might be mentioned that this man Gunnison, reputed to be the leader of the Bronx unit of the Front, declared at a meeting held to raise defense funds for the arrested men on January 22: "The Christian Front believes in the ideals expressed by these men."

Pioneers in the demand for action against Father Coughlin were not Jews but the Catholic Christian Social Action *(formerly the* Christian Front, *a good name that was ruined). It warned of religious hatred and possible bloodshed.*



democratic, Jew-baiting propagandizing, for which the editor could technically disclaim responsibility. Among contributors to this Readers' Forum were such worthies as John F. Cassidy, Floyd Caridi, Walter Ogden, Francis P. Moran, and many other Christian Front leaders in New York, Boston, and elsewhere, as well as Fritz Kuhn and many other "patriotic" gentlemen of the same stamp. As a clever device to give nominal support to Editor Scanlan's claim that the Readers' Forum is open to all groups and reflects his personal regard for "free speech," the *Tablet* at rare intervals prints a letter criticizing Father Coughlin or its own editorial policy.

The Readers' Forum, reflecting the editorial policy of the *Tablet,* has served as the catch-basin of all sorts of pro-Coughlin, pro-fascist, anti-Semitic opinions throughout the country. As the official diocesan organ of Brooklyn, it might be expected to exercise a responsibility in keeping with its position. Now, the *Tablet* is not a liberal journal open to all shades of political, religious, and social ideology. It never loses an opportunity to deride liberalism, which it classifies with communism. *It is the official diocesan organ of Brooklyn, intended to reflect sound Catholic doctrine in keeping with its dignified status.* It is the editor's function to exclude all material not in harmony with the views of the Church or the diocese.

Clerics Who Hate Jews

Not all the editor's Pilate-like washing of hands can free him from responsibility for the Readers' Forum, which is as much a part of the paper and its policies as any other feature. We will not concern ourselves here with the many scurrilous, vile, and patently untruthful letters from the laity that find their way into the *Tablet.* Much more serious are the types of letters from Catholic clergymen, not only of Brooklyn, but of other parts of the country, which are received by and printed in this diocesan organ. Take, for example, the following excerpts from a long letter of the Rev. Joseph Deisz of St. Ann's Novitiate, Queen's Village, which appeared in the *Tablet* of July 22, 1939:

> ". . . as soon as somebody has stepped on Benny's toes, the shrieks of Israel were heard in every corner of the world. The Jews and their Gentile slaves, lackeys and dupes formed Tolerance Committees and Councils Against Intolerance. Seven plagues on all these Committees and Councils.

Then Father Deisz proceeds to praise an "excellent work" by Bishop Landrieux of Dijon, France, from which he quotes approvingly the following gem on the Jews and the Talmud:

> For the Talmudist the Jewish race alone constitutes humanity, the non-Jews are not human beings. They are of a purely animal nature. They have no rights. The moral laws which regulate the mutual relations of men, the Ten Commandments, are not of obligation in this regard. They oblige exclusively between Jews. With regard to the Goim (non-Jews) everything is allowed: robbery, fraud, perjury, murder.

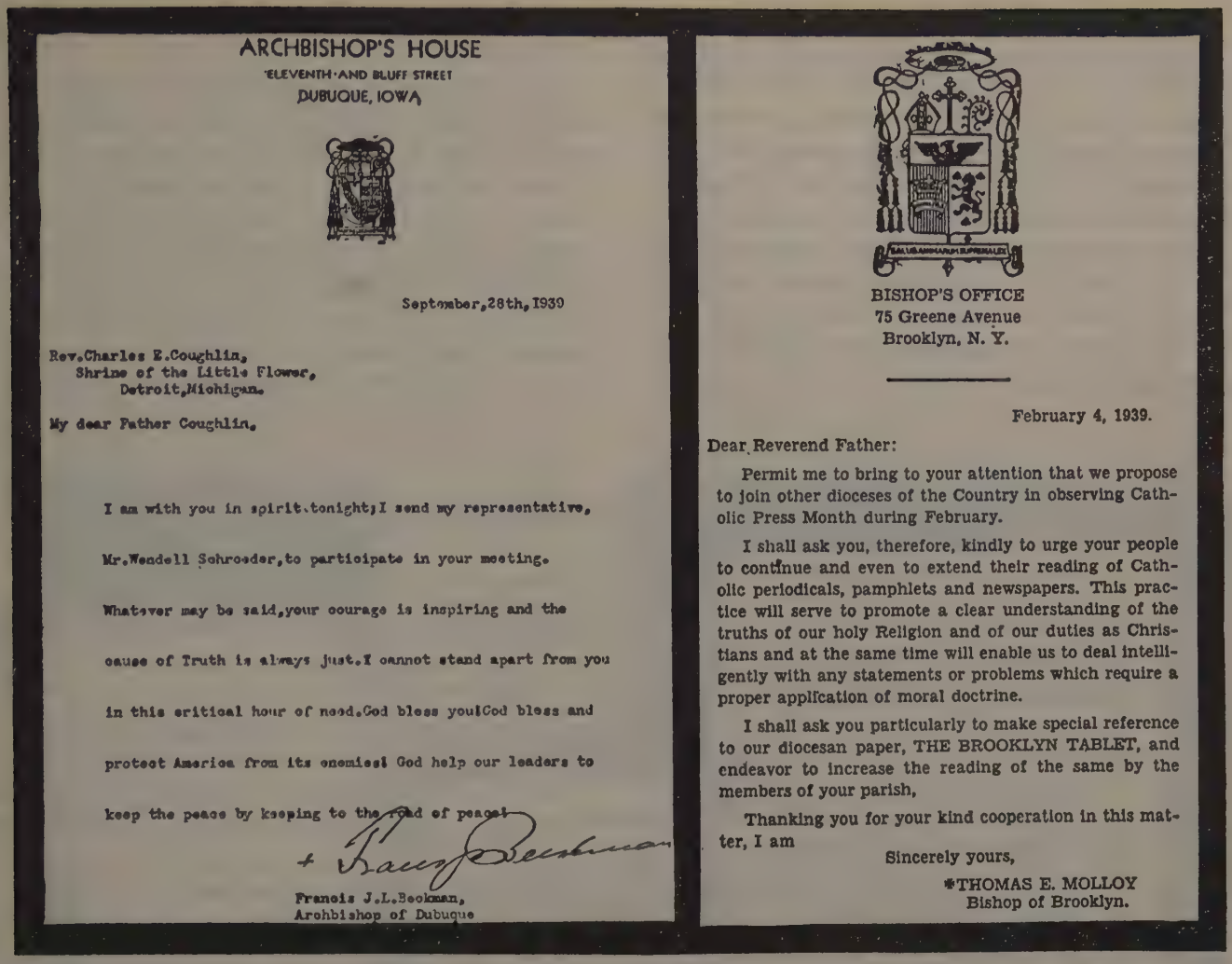
Perhaps a peculiar sense of delicacy prevented either the author or his ardent admirer, Father Deisz, from adding the one other crime played up by the Nazi distorters of the Talmud: rape. The cherubic Patrick Scanlan would probably gasp with pained surprise and incredulity if anyone suggested that this type of correspondence evidences as much as a slight tinge of anti-Semitism.

This same Father Deisz also contributes learned letters to *Social Justice,* to which he helpfully appends bibliographical references to notorious anti-Semitic literature published abroad. For example, under the caption, "The War in Europe is a Financial War," *Social Justice* prints a contribution from the pen of Father Deisz containing this profound observation: "The Judaized financiers want us to be their cat's paw. (See *Britain's Jewish Problem,* by M. G. Murchin)." Father Deisz could undoubtedly cite Herr Hitler and Herr Goebbels as additional sources of authentic information on this subject, if he chose.

Tolerant Catholic Rebuked

When Peter Maurin wrote a poem in defense of the Jews for the *Catholic Worker,* the *Tablet* of August 26, 1939, printed a letter from Rev. Charles C. Boldrick of Louisville, Kentucky, criticizing Maurin for his heretical hardihood: "It could be pointed out," wrote Father Boldrick, "that God does not change, true, but humans do, and the Jews did when they rejected Jesus. . . . He (Maurin) could be reminded of the Good Friday Liturgy and the prayer *pro perfidis Judaeis.*"

As a further contribution to religious and racial tolerance, the *Tablet* of September 16, 1939, obligingly printed a contribution from Rev. Maurice O'Connor of St. Francis Church, Carlton, Minn., containing a long-range comment on the situation in New York, based no doubt on the *Tablet's* own interpretation:



ARCHBISHOP'S HOUSE
ELEVENTH AND BLUFF STREET
DUBUQUE, IOWA

September, 28th, 1939

Rev. Charles E. Coughlin,
Shrine of the Little Flower,
Detroit, Michigan.

My dear Father Coughlin,

I am with you in spirit tonight; I send my representative, Mr. Wendell Schroeder, to participate in your meeting. Whatever may be said, your courage is inspiring and the cause of Truth is always just. I cannot stand apart from you in this critical hour of need. God bless you! God bless and protect America from its enemies! God help our leaders to keep the peace by keeping to the road of peace!

+ Francis J. L. Beckman

Francis J. L. Beckman,
Archbishop of Dubuque

BISHOP'S OFFICE
75 Greene Avenue
Brooklyn, N. Y.

February 4, 1939.

Dear Reverend Father:

Permit me to bring to your attention that we propose to join other dioceses of the Country in observing Catholic Press Month during February.

I shall ask you, therefore, kindly to urge your people to continue and even to extend their reading of Catholic periodicals, pamphlets and newspapers. This practice will serve to promote a clear understanding of the truths of our holy Religion and of our duties as Christians and at the same time will enable us to deal intelligently with any statements or problems which require a proper application of moral doctrine.

I shall ask you particularly to make special reference to our diocesan paper, THE BROOKLYN TABLET, and endeavor to increase the reading of the same by the members of your parish,

Thanking you for your kind cooperation in this matter, I am

Sincerely yours,

*THOMAS E. MOLLOY
Bishop of Brooklyn.

THE HARM THAT COUGHLINITES DO is enhanced tremendously by credentials from official sources. Shown above is a warm message from Archbishop Beckman of Dubuque. Beside it, an appeal from Bishop Molloy on behalf of the Brooklyn Tablet, *diocesan paper which nevertheless rivals* Social Justice *in anti-Semitism. Where Coughlinism has official disapproval, it makes little headway.*

> What assurance have we had thus far that responsible Jews are using their influential offices to persuade young Jews to cease stirring up the flames of anti-Semitism by ceasing to give the impression that they are the brains and brawn of New York Communism and rowdyism.

We offer this to students of logic as a classic specimen of the "when did you stop beating your wife" question.

The *Tablet* would probably deny with outraged vigor if it were charged with anti-Semitism. Like as not it was merely a slip of the printing press that made possible an advertisement in its issue of December 3, 1938, which ran *"World Jewry Versus the Church of Christ.* Read Father Fahey's Book, *'The Mystical Body of Christ,'* procurable at all Catholic Bookshops." It may be explained that Father Denis Fahey is a major source of Father Coughlin's misinformation, and his book runs a close second to "The Protocols of Zion" as a purveyor of mendacious slanders. No reputable newspaper in the United States—and very few of the worst—would stoop to run such an ad as the *Tablet* found acceptable. Defenses of fascist dictatorships, open and implied, appear with regularity in the news items, editorials, and correspondence columns of the *Tablet.* Conversely, derisive commentaries on American democracy appear with equal regularity.

In its issue of January 20, 1940, for example, the *Tablet* quoted Professor Edward I. Fenlon as saying, in his lecture on "What of Democracy" before the Holy Name Society of Our Lady Help of Christians Church:

> I would like to see everyone wary when it comes to this ceaseless, this inane, talk concerning "democracy." This nonsensical talk we now

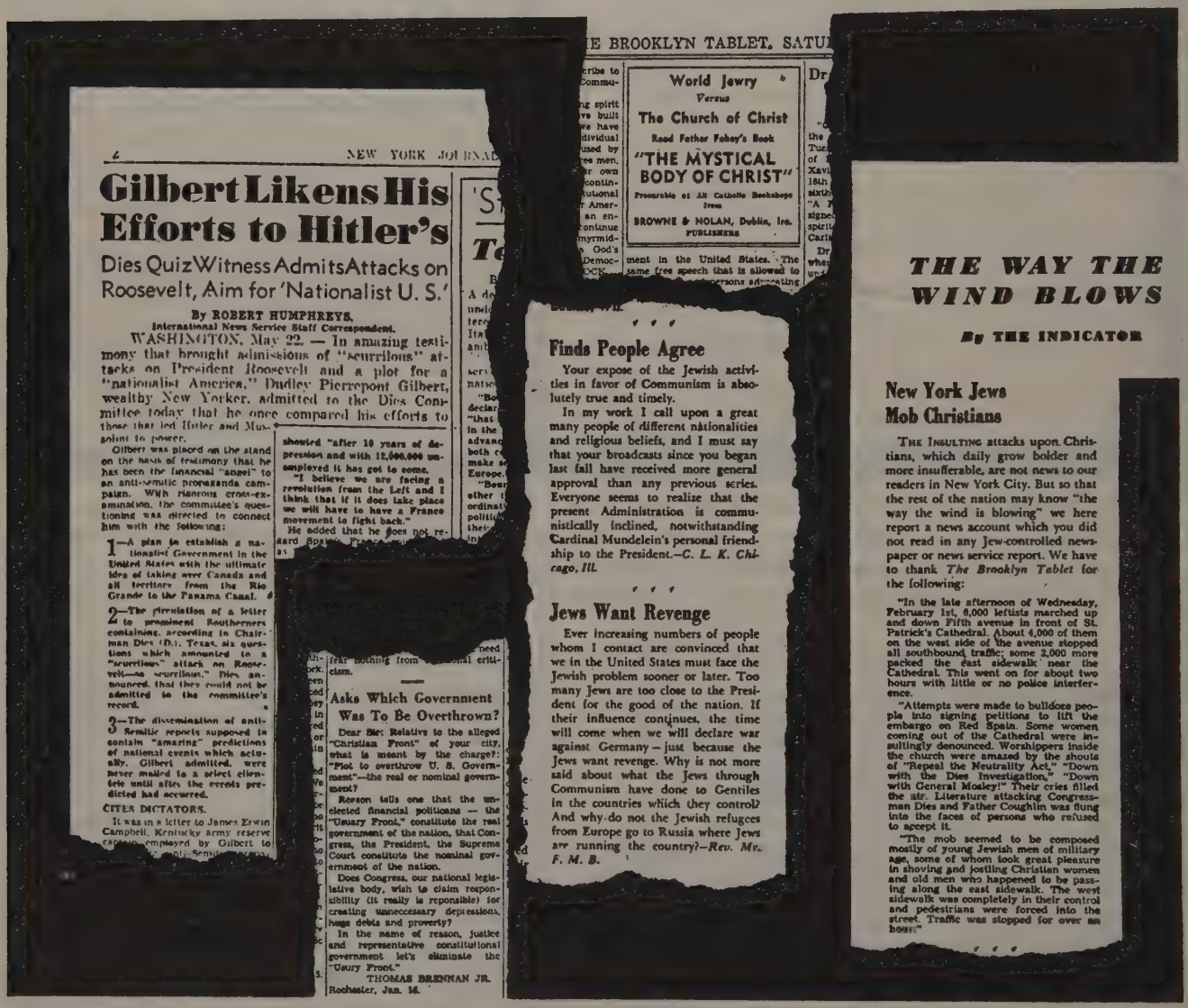
get for breakfast, dinner and supper. . . . And what does it signify? Nothing. It is a mere rebellious, anarchistic paganistic shibboleth.

It is true that the *Tablet* was only reporting this patriotic defense of American democracy, but it is also true that the *Tablet* invariably finds this sort of sentiment most quotable for its readers' edification.

Generous space has been given to Christian Front and other Coughlinite meetings in Brooklyn, in return for which the Christian Fronters "plugged" the *Tablet* on every possible occasion, and did much to spread and expand its circulation.

Criticism Labeled "Old Racist Argument"

The *Tablet* has fiercely defended Father Coughlin against all critics, taking the position that "our Leader" could do no wrong. Its correspondence columns invariably carry paeans in praise of Father Coughlin couched in the most fulsome phrases of flattery. People and periodicals which dare criticize the Coughlinite movement receive short shrift in these columns. Note the fanatical letter of Rev. Edward F. Brophy of the Church of the Precious Blood, Long Island City—a prominent clerical



NEW YORK JOURNAL

Gilbert Likens His Efforts to Hitler's

Dies Quiz Witness Admits Attacks on Roosevelt, Aim for 'Nationalist U. S.'

By ROBERT HUMPHREYS,
International News Service Staff Correspondent.

WASHINGTON, May 22. — In amazing testimony that brought admissions of "scurrilous" attacks on President Roosevelt and a plot for a "nationalist America," Dudley Pierrepont Gilbert, wealthy New Yorker, admitted to the Dies Committee today that he once compared his efforts to those that led Hitler and Mussolini to power.

Gilbert was placed on the stand on the basis of testimony that he has been the financial "angel" to an anti-semitic propaganda campaign. With rigorous cross-examination, the committee's questioning was directed to connect him with the following:

1—A plan to establish a nationalist Government in the United States with the ultimate idea of taking over Canada and all territory from the Rio Grande to the Panama Canal.

2—The circulation of a letter to prominent Southerners containing, according to Chairman Dies (D.), Texas, six questions which amounted to a "scurrilous" attack on Roosevelt—so scurrilous," Dies announced, that they could not be admitted to the committee's record.

3—The dissemination of anti-Semitic reports supposed to contain "amazing" predictions of national events which actually, Gilbert admitted, were never mailed to a select clientele until after the events predicted had occurred.

CITES DICTATORS.

It was in a letter to James Erwin Campbell, Kentucky Army reserve [illegible] employed by Gilbert to [illegible] Senator [illegible]

shouted "after 10 years of depression and with 12,000,000 unemployed it has got to come.

"I believe we are facing a revolution from the Left and I think that if it does take place we will have to have a France movement to fight back."

He added that he does not re-[illegible]

Asks Which Government Was To Be Overthrown?

Dear Sir: Relative to the alleged "Christian Front" of your city, what is meant by the charge?: "Plot to overthrow U. S. Government"—the real or nominal government?

Reason tells one that the unelected financial politicans — the "Usuary Front," constitute the real government of the nation, that Congress, the President, the Supreme Court constitute the nominal government of the nation.

Does Congress, our national legislative body, wish to claim responsibility (it really is reponsible) for creating unneccessary depressions, huge debts and proverty?

In the name of reason, justice and representative constitutional government let's eliminate the "Usury Front."

THOMAS BRENNAN JR.
Rochester, Jan. 16.

[illegible] BROOKLYN TABLET, SATU[illegible]

World Jewry
Versus
The Church of Christ
Read Father Fahey's Book
"THE MYSTICAL BODY OF CHRIST"
Procurable at All Catholic Bookshops from
BROWNE & NOLAN, Dublin, Ire.
PUBLISHERS

[illegible] in the United States. The same free speech that is allowed to [illegible]

Finds People Agree

Your expose of the Jewish activities in favor of Communism is absolutely true and timely.

In my work I call upon a great many people of different nationalities and religious beliefs, and I must say that your broadcasts since you began last fall have received more general approval than any previous series. Everyone seems to realize that the present Administration is communistically inclined, notwithstanding Cardinal Mundelein's personal friendship to the President.—*C. L. K. Chicago, Ill.*

Jews Want Revenge

Ever increasing numbers of people whom I contact are convinced that we in the United States must face the Jewish problem sooner or later. Too many Jews are too close to the President for the good of the nation. If their influence continues, the time will come when we will declare war against Germany — just because the Jews want revenge. Why is not more said about what the Jews through Communism have done to Gentiles in the countries which they control? And why do not the Jewish refugees from Europe go to Russia where Jews are running the country?—*Rev. Mr. F. M. B.*

THE WAY THE WIND BLOWS

By THE INDICATOR

New York Jews Mob Christians

THE INSULTING attacks upon Christians, which daily grow bolder and more insufferable, are not news to our readers in New York City. But so that the rest of the nation may know "the way the wind is blowing" we here report a news account which you did not read in any Jew-controlled newspaper or news service report. We have to thank *The Brooklyn Tablet* for the following:

"In the late afternoon of Wednesday, February 1st, 6,000 leftists marched up and down Fifth avenue in front of St. Patrick's Cathedral. About 4,000 of them on the west side of the avenue stopped all southbound traffic; some 2,000 more packed the east sidewalk near the Cathedral. This went on for about two hours with little or no police interference.

"Attempts were made to bulldoze people into signing petitions to lift the embargo on Red Spain. Some women coming out of the Cathedral were insultingly denounced. Worshippers inside the church were amazed by the shouts of "Repeal the Neutrality Act," "Down with the Dies Investigation," "Down with General Mosley!" Their cries filled the air. Literature attacking Congressman Dies and Father Coughlin was flung into the faces of persons who refused to accept it.

"The mob seemed to be composed mostly of young Jewish men of military age, some of whom took great pleasure in shoving and jostling Christian women and old men who happened to be passing along the east sidewalk. The west sidewalk was completely in their control and pedestrians were forced into the street. Traffic was stopped for over an hour."

HAPPY HUNTING GROUNDS for anti-Semites are the columns of the Coughlinite press. Left: news story exposing anti-Semitic plot which Dudley Pierrepont Gilbert admitted before the Dies Committee. As "Uncle Dudley" he is a valued contributor to the Brooklyn Tablet. *Center: Ad for Father Fahey's book attacking "World Jewry," with other sordid stuff from* Tablet *or* Social Justice *about "Usury Front" and the like. Right: Inflammatory S. J. slanders (Feb. 20, 1939) about "insulting attacks upon Christians." When Brooklyn Catholics read such things in their official press, is it any wonder that Christian Front terrorism flourishes? In Chicago and Pittsburgh the Catholic press is anti-Coughlin; there his movement is insignificant.*

Coughlinite—spread over six columns of the *Tablet,* January 20, 1940. We quote the following excerpt:

> When the "Jewish Examiner" adopts as its goal the besmirching of the name of a great national character, such as Father Coughlin, and the ruthless discounting of his many years of marvelous achievement, and a brilliant and estimable clergyman, a useful and valuable citizen, and a strong and intelligent patriot; when it strives to lower him in the esteem of those who are benefitting or could benefit by his work; when it tries to foment dissension among his followers or co-religionists by breathing foul contagion upon him and by impudently, impertinently and rudely denouncing his ecclesiastical superiors, for not casting him out at its bidding, it demeans the Catholic priesthood and offers gratuitous insult to Catholics, and especially to priests. . . .

And what, one might ask, was the occasion for this rhetorical blast? Why, the editor of the *Jewish Examiner* had mildly suggested that the Church repudiate Father Coughlin for the sake of American peace and tranquility. It is interesting to note, incidentally, how methodically Father Coughlin and his followers manage to select only Jewish and radical criticism of his movement for comment, carefully omitting reference to the many protests on the part of prominent Christians, thus building up the impression among the faithful that only Jews and Communists are opposed to the Royal Oak Fuehrer. When occasion necessitates their mention of Catholic and other Christian criticism of Coughlinism, they dispose of it by the simple process of labelling the critics as "reds," "liberals," "Jewish stooges" or "communist-controlled." While they are extraordinarily sensitive to the mildest opposition to their Leader, they do not hesitate to heap vituperation and threats of violence against any and all opponents, inside and outside the Church. Taking their cue from Father Coughlin, they interpret every criticism of the latter as an implied attack on the Catholic Church.

When the editors of *Equality* exposed the Christian Front last October as an anti-democratic, terroristic society, the *Tablet* published a long "official statement" of the Frontist group signed by the executive secretary and constituting a puerile, untruthful "defense." The statement concluded with this sly innuendo: "It is evident that the main objections to the Christian Front are to the fact that its membership is limited to Christians only." It happens that *Equality's* Open Letter to Archbishop Spellman last October also exposed the role of the *Tablet* in furthering the cause of the pro-fascist, anti-Semitic constellation revolving around the Coughlin orbit. Significantly, in the same issue that the apologia for the conspiratorial society appeared, Editor Scanlan wrote in his weekly column, in answer to the criticisms leveled against his paper: "All of the very same crowd are very much agitated by Father Coughlin or the Christian Front. It is the old racist argument."

"Uncle Dudley" in Fascist Plot

Another contributor to the *Tablet* signs himself by the homey appelation, "Uncle Dudley." His writings have consisted mainly of such penetrating analyses of modern history as that which appeared in the *Tablet* of January 20, 1939:

> The Jews rule Red Russia, and the rich Jews of America made possible the rise of Red Russia. That's history. What more evidence is necessary [to prove that Jews "forced" the nomination of Supreme Court Justice Frankfurter]? The Jews convict themselves.

Good old "Uncle Dudley" also enlightened the studious readers of *Social Justice* with contributions of the same character from time to time. He boasts close friendship with Editor Patrick Scanlan of the *Tablet,* and had occasion to tell the Dies Committee last year that he submitted confidential reports to Father Coughlin on several occasions through Mr. Scanlan.

Who is this "Uncle Dudley" to whom the columns of the *Tablet* are open? None other than Dudley P. Gilbert, financial angel of several of the most vicious fascist movements that becloud this fair land. It may be recalled how the Dies Committee shocked a too complacent people in February of last year by revealing how Gilbert, George Deatherage, James E. True, and others plotted the downfall of the Roosevelt administration in favor of a military dictatorship. Among the documents made public at the time was a letter from "patriot" Dudley Gilbert to "patriot" James E. Campbell, a key man in the fascist conspiracy, reading in part:

> Keep up your courage . . . Mussolini was stoned, insulted and driven from town to town. . . . Hitler was jailed and persecuted for years. . . . It is that very suffering which has welded together the strong type of men that have led Naziism to victory in other countries. The same will be so here. . . . Such is our future. You and I are destined to lead America to that greatness. Long live nationalist America!

(*Continued on page* 26)

Dark Rosaleen

BY R. J. O'CONNOR

Work for a St. Patrick in Brooklyn and points west

ON MARCH 17 the Irish will parade down New York's Fifth Avenue, proud as paycocks, to celebrate Saint Patrick's Day. There is the pride of a long and courageous history behind this event: pride of a great culture of which the world today knows little, pride in bravery that withstood long years of persecution and humiliation.

In 432 Saint Patrick landed on the shores of Strangford Lough, and with his coming Christianity spread rapidly. Ireland, in those years when Europe was in the abyss, was soon to become the cultural seat of the occidental world. From the sixth century on Ireland literally brought culture to Europe. Her missionaries traveled into the present areas of England, Scotland, Wales, the Netherlands, Germany, Austria, Switzerland, Italy, and France. In no small sense they influenced the Carolingian Revival. Among her scholars were Clement the grammarian, Dichuil the geographer, Dungal, who wrote an explanation of the solar eclipse of 810 for Charlemagne, and Eriugena, the greatest intellectual figure of his day. Much of the ancient culture of the world owes its preservation to "the Isle of Saints and Scholars." Certainly the world owes a debt to a great people.

That age ended. Norse forays dated from 795, and in 1169 Robert FitzStephen landed at Bannow Bay, heading a force of Anglo-Norman invaders which Britain's ambitious Henry II had been persuaded to dispatch. The early Anglo-Norman invasions were not successful, for the Normans became "more Irish than the Irish," fighting the English themselves. In time, however, Ireland became a pawn in the world of international intrigue. Few pages of Irish history thereafter lift the somber sorrow of grief and persecution. Ulster, today united with England, was the last stronghold of the Gael, but in 1607 about one hundred chiefs left Ireland, never to return, in what is known as "the flight of the Earls." So bitter and strong was the English determination to conquer that by 1700 the Irish language was the only visible evidence of a 2,000-year-old culture. Irish were driven from their lands to be replaced by Scots and English. Cromwell contended that the only way he could have peace was to drive the Irish out, and when a man returned to the place that had once been his home, he wore an identifying "mark." No poet might sing of his country; in the beautiful songs she became Dark Rosaleen, Cathleen ni Houlihan, or some other imaginary personage. In the schools the children were taught that their ancestors had been savages and un-Christian barbarians whom the English had to civilize. The practice of the Catholic religion was at times a criminal offense for which men were persecuted and murdered.

These years of Irish history are a tale of sorrow and crime. As late as the period of 1841 to 1851, 21,770 died of starvation in the potato famine. In the decade following 1847, 1,500,000 emigrated, actually refugees. And the story goes on through the Easter Rebellion and the cursed period of the Black and Tan, until now the veil has lifted.

The Irish have felt the bitterness of persecution. Yet there are today Irishmen who would set about persecuting others. There is not a lie upon the tongue of an Irish member of the Christian Front that has not been used against his own people, either in Ireland or here in the United States, where Irish laborers dug canals and built railroads at a dollar a day and were scorned for their poverty in the bargain. The age-old struggle of the Irish has been for freedom and justice. Those men who today attack Jews and other minorities are traitors to their own history and tradition, dealing in the stupid and cheap merchandise of bigotry, lies, and hatred.

Grapes of Wrath Folk:

— *an Oppressed Minority*

BY ALBERT MALTZ

[*The example of a native, white, Protestant minority which throws light on the whole minority question.*]

THE GRAPES OF WRATH contains such illuminating material on the problem of minorities that *Equality* would be missing in its function if it did not discuss the film in that light. As for the picture itself, since most reviewers with any taste (and human heart) will probably observe that it is just about the finest film which has ever come out of Hollywood, there will be no need to echo that here at any length.

It is sufficient to point out that films, like novels, cannot be great unless their content is great. And while the word "great," for literary and dramatic analysis, can have a number of meanings, it must mean "deeply human" at the very least. The author who does not really care about the fate of society, or the fate of human kind outside of himself, can scarcely produce work of importance. It was the choice of a deeply human tragic body of material which *permitted* Steinbeck to write the magnificent novel he did write. The same artistic gifts brought to less important, less human material would not have so stirred the reading public of our country. In honestly abiding by the story of the novel, the film assumes similar stature. It lacks, of course, the extraordinary quality of Steinbeck's writing; it adds, on the other hand, the vivid effectiveness of the camera. It is a deeply exciting and moving experience and it should not be missed.

The social aspect of the story which is so interesting is the light it throws on the problem of minorities. Steinbeck has shown us the process whereby a minority is created. In this case we are able to gain greater clarity, and to avoid the confusion of side issues, because the minority is not a religious minority, nor an alien minority, nor a color minority, nor a rebellious political minority. We cannot say about these dispossessed farmers that they are black or yellow in a "white man's country," that they are Catholic in a "Protestant" country, or Jewish in a "Christian" country. They are a native, white, Protestant minority created basically by economic, political, and social circumstances and serving an economic, social, and political purpose by their existence.

Let us ask this: why does the minority problem exist at all? Why should certain groups of people be "second-class citizens" in any community? The most revealing answer can be found through an examination of the varied forms that minorities take in different countries. We are aware of the Negro minority in America. The Negro people, in most sections of this country, are kept in an inferior position economically, socially and politically. Not only that, *but as in the case of all minorities,* a whole, complex jungle of absurd pseudo-scientific theories has grown up attempting to prove that Negroes are biologically inferior to white people, inferior in intelligence, in ambition, in brain power, in aptitude, etc. And when we look at other countries, when we look at history, we find the same curious fact occurring with other groups, *who are not of black skin.*

For instance, let us take the Armenian minority in Turkey. In Werfel's novel, *The Forty Days of Musa Dagh,* there is a picture of its status which shows it to have been no different from that of Negroes in our own South. Yet the Armenians were white and Christian under a Moslem government. Or, let us take the Huguenots in France, where a white, Protestant minority was put to the sword, persecuted, slandered, considered inferior and kept inferior by a dominant Catholic aristocracy. In the Middle Ages the Spanish feudal government savagely persecuted the Jews. But today in America there is a Spanish-American minority in New Mexico, Arizona and Colorado which is similarly considered "inferior." The Spanish-Americans are derisively called Mexicans by the so-called "Anglos"—as though there were anything inferior about a Mexican. It so happens that they are not Mexicans but the end result of an intermingling of native Indian stock and the stock of the same Spanish conquerors who persecuted Jews in Spain in the fifteenth century. The

(*Continued on page* 35)

TAKE YOUR CHOICE!

TO OUR READERS:

With this issue EQUALITY is eleven months old. We are certain that you will agree with us that our magazine—yours and ours—has been outstanding in America in its consistent stand for democratic rights and racial and religious tolerance. *Equality* has fought bigotry and racism wherever they appear; it has exposed the unspeakable anti-Semites, it has combatted that insidious un-Christian man Coughlin, whose inflammatory untruths still emanate over a national radio hook-up every Sunday.

We shall go on, and we shall gather strength as we go. Our circulation is growing in a manner that is eloquent testimony to the truth upon which this magazine was founded: namely, that the American people is democratically minded, that it is a decent people, that it is a people which will rally to the cause of truth and human justice whenever a voice appears courageous enough to name evil for the evil it is and to say, "This must stop!"

We intend to continue. It is not boastful, we believe, to say that we know our worth. In matters so serious it is wrong to be diffident. We feel we know the part which we have played in exposing the Christian Front. We feel we know our importance in helping to crystallize the struggle against Father Coughlin's unprincipled venom.

The American people face very difficult days. They face threats against their civil liberties, threats against their peace, threats against their real existence as a free people by domestic enemies who mouth support of the Constitution on Thursday while assaulting the Bill of Rights on Friday. They face seventeen Christian Front bigots brought to trial, but a Father Coughlin, their teacher and organizer, left free as the air. Only the innocent and the blind can be unaware of these things, and neither the innocent nor the blind will help one iota in maintaining democracy in the days to come.

We do not propose to be blind, innocent, or silent. But we offer to you, who are our collaborators in this good fight, the hard fact that to win we must be more active than our enemies. Father Coughlin and his cohorts do not tell the truth—but neither do they sleep. A cataract of lies and distortions is spewed out from Royal Oak and subsidiary sewers each week to literally flood the country. *If we sleep, we shall go down!* There is no escape from this.

We are therefore appealing to you to spur on the work of *Equality*. The magazine is growing but it cannot afford not to grow faster, and still faster: it must triple, it must grow five and ten-fold. It must have the money for purposes like the following:

1. To publish additional copies for promotion and street sales. Help us put boys and girls out selling *Equality*—the antidote of truth against the poison of *Social Justice*. Spring weather is street vending weather, and Coughlinism must not be allowed a monopoly of the streets.

2. To reach into the cities, towns, and farming communities of America by sending sample copies to tens of thousands of clergymen and by putting *Equality's* message on the radio.

3. To put the tremendous promotional value of display advertising in metropolitan newspapers behind its subscription and news-stand circulation.

4. To summon people to mass meetings where the program of *Equality* will be carried into action and the weight of public opinion mobilized behind the basic issues of tolerance and civil liberties.

5. To republish as pamphlets outstanding articles in *Equality* such as the November issue's "Race and Other Kindred Delusions" by M. F. Ashley-Montagu, a reprint of which already is gaining wide circulation among school teachers.

Equality will never do these things by wish alone. You, our readers, are a cross-section of the American people. The word equality is meaningful to you. You know that it is an easy word for hypocrites to say and a hard word for honest men to make concrete. Together we can help make it concrete. But only to the degree that our ideas are spread all over the entire land.

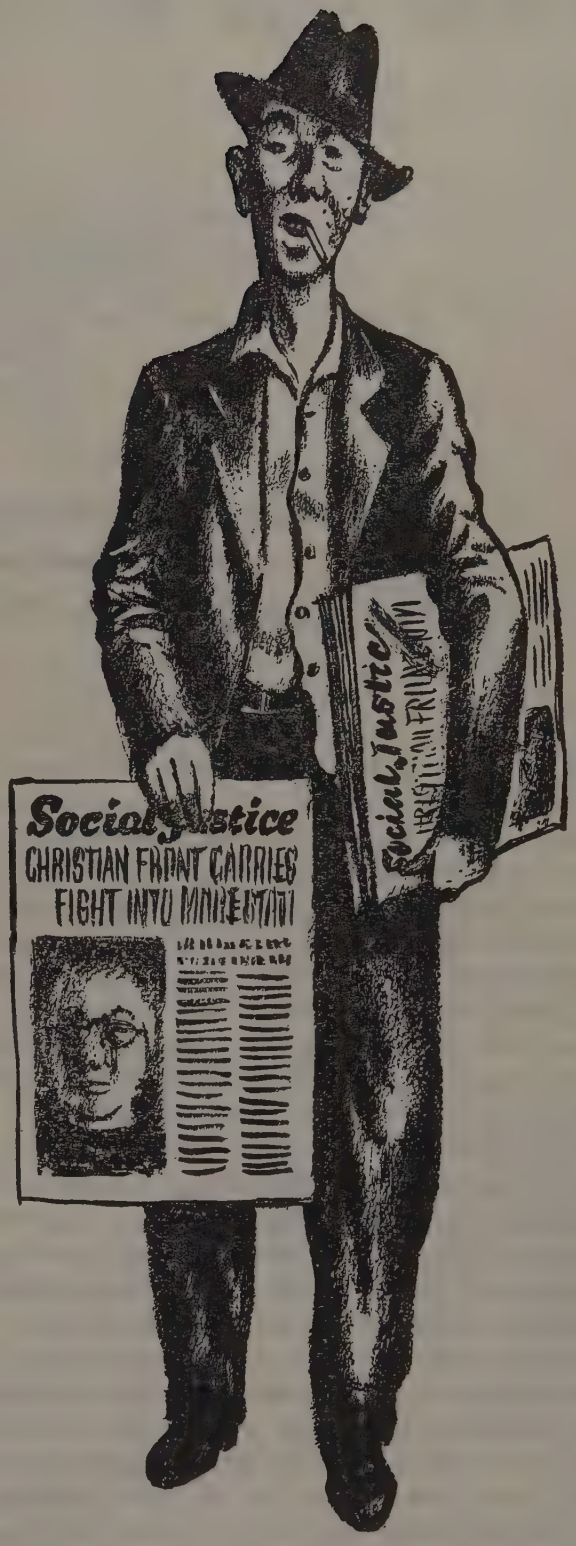
What will you do? This is a deadly serious matter. You must see it as a personal matter. Can you afford spiritually, physically, or in any other way to give over the Bill of Rights to be the property of a Father Coughlin? This is the time when we can topple Father Coughlin from his rotten foundation NOW. With your help we can arouse tens of thousands of people to demand an investigation of his activities. Let us not miss the train! This must be done now. It cannot be done on good wishes alone.

We urge you to contribute to *Equality*. Contribute to our Fighting Fund Against Coughlinism. Fifteen thousand dollars is needed now to start that fund.

Will you give? Will you realize your personal need to sacrifice? It is worth a sacrifice!

Give now! There is no time to waste!

THE EDITORS.



From Hail Haman to Heil Hitler

BY RABBI MICHAEL ALPER

A people who remember their persecutors by special dishes:
Haman-Taschen for Purim;
Perhaps the Hitler Herring at tomorrow's feasts?

THE Book of Esther in the Bible tells the story of Purim, the Feast of Lots. Why was this festival so called? Some say because King Ahasuerus chose Esther queen from among lots and lots of women. Others, that the story of Haman, the anti-Semite, has repeated itself in history lots and lots of times. The true answer, however, is given in the Book of Esther itself. Haman, the villain, cast lots to determine the day when he would exterminate all Jews in the Persian kingdom. Purim means *lots*; hence the *Feast of Lots.*

The Bible story relates how Ahasuerus, King of Persia, banished his wife because she disobeyed him, and how he selected another in the person of the beautiful Jewess Esther. The King did not know that Esther was a Jewess; neither did he know that her cousin, Mordecai, had saved his life. Now, Haman, the King's Chancellor, bore a great hatred for Mordecai because he would not bow down to him as did the others who feared him. For this insult to the Persian Fuehrer, Haman plotted to exterminate all Jews in the Persian Kingdom. He persuaded the tractable Ahasuerus to order the massacre. The Jews were frantic. Mordecai appealed to Queen Esther to intercede in behalf of her people. This she promised to do at the risk of her own life. She gave two banquets for her King and Haman, and at the last one revealed that if the Jews were to be killed she, as one of them, must perish too. Happily, she won her appeal and the King reversed his decree. Haman, the would-be Lord High Executioner, was himself hanged high upon the gallows which he had intended for Mordecai.

Hitler Too Will Be Remembered

Today the Jews read the *Megilloh* (or Scroll of Esther) in their synagogues on Purim, as they have done now for over two thousand years. Armed with noisemakers, the children razz the mention of Haman. Thus, ironically enough, it is they who confer immortality upon this arch anti-Semite. If Hitler's name goes down to posterity, it will also be because Israel, the Eternal People, chooses to remember him.

Just as the American Thanksgiving is celebrated with turkey and cranberry sauce, so is the Purim festival the occasion for *Haman-taschen* — shiny, pouch-like triangular buns stuffed with a sweet paste made of poppy seeds and jelly. Jews make merry on Purim with feasting, masquerading, and the sending of gifts (*shalach-monos*). Being a people that is 3,500 years old, they have lost count of all the Hamans and Hitlers in history. They only know this: the Pharaohs of Egypt left them a legacy of *matzos* for Passover; Haman bequeathed them *Haman-taschen* on Purim. Will Hitler mean a new recipe in the Jewish cook book? How about a Hitler herring: "Take a dried up salt herring, remove the brains, take out the heart, and prop the mouth wide open." Or perhaps it will be a dish of Nazi applesauce, or a swastika bun—the double-cross de luxe.

An All-Too-Familiar Pattern

What made Haman an anti-Semite? According to the Bible narrative, it was a desire for personal revenge against Mordecai, who would bow before no one but God. And Haman was no god, or so it seemed to Mordecai, the Jew.

This made Haman furious. He hated Mordecai, the Jew. In fact, he hated all Jews. They're all a stiff-necked people who don't give a heil, not even to Haman, the Chancellor, to whom all praise is due. So they must all be exterminated! But how does one go about plotting a holy pogrom? A pretext must be found! Do not all clever politicians hide base motives behind the protecting mask of patriotism? So Haman thought and thought and presently hatched out of his fertile brain the first recorded red scare in history. Testifying before the King, even as a witness before the Dies Committee, Chancellor Haman declared: "There is a certain people . . . dispersed among the peoples . . . and their laws are diverse from those of every people; neither keep they the King's laws . . . let it be written that they be destroyed!" No opportunity was given the accused to testify in defense and rebuttal, neither were the motives and credibility of the accusing witness investigated. By way of emphasizing his own patriotism, Haman offered a sizeable monetary contribution to the King's treasury. Then, appealing to the people's blind faith in their government, and to their patriotic zeal, Haman dispatched orders in the name of the King to destroy the Jews on an appointed day (the thirteenth of the month of Adar) "and to plunder their property."

Thus we see how a hundred per cent Persian patriot, actuated by the noblest of motives, set about ridding his country of an un-Persian, subversive minority.

Good Reasons vs. Real Reasons

The practice of employing noble-sounding *good* reasons or pretexts to cover up ignoble *real* reasons or motives is of the very essence of anti-Semitism. Sometimes a deep personal hurt and a burning desire for revenge leads to wholesale Jew-baiting, as with Haman. Sometimes the motivating drive is failure and frustration, seeking comfort in blaming one's ills on a scapegoat. Most anti-Semites, however, cover up their *real* motives with *good*-sounding reasons. Thus Haman maligned a whole people to cover up his own base motives and machinations. Or take the case of Haman's spiritual kin, Herr Hitler or Father Coughlin. No aspiring Fascist demagogue admits openly that his aim is to bring about Fascism, with himself as dictator. The method of the tyrant is first to make wild charges against a defenseless minority and to repeat these charges again and again.

And so the world's oldest and most scattered minority, with the longest history of persecution—the Jews—are singled out. What are they charged with? They are international bankers; they are international Communists. They are parasites; they dominate the cultural life of a country. They are inferior; they get all the prizes. They are clannish; they are aggressive. They rejected Christ; they brought Christianity to the world. They are different from their neighbors; they try to be like their neighbors.

Thus are evil designs, *real* reasons, covered up by a mask of morally-sounding *good* reasons. Hitler was fighting for the defense of the noble Aryan race against Communism—or so he claimed. Coughlin's racket is to defend "real Americanism and Christianity against atheistic, materialistic Communism." Does anyone doubt their *real* motives? By making the Jews a scapegoat for all the ills of society, they seek to divert the growing resentment of the unemployed, the insecure and the underprivileged, and at the same time harness the mass of people to their own program.

Fostering anti-Semitism also serves to eliminate competition in the professions, in commerce and industry, and it provides the Fascists (in the event that they seize power) with a ready excuse for confiscating the wealth of the Jewish people. Witness Nazi Germany today!

The Wolf and the Lamb

The whole history of anti-Semitism from Haman to Hitler reminds us of one of Aesop's favorite fables. It seems that a wolf, while drinking water from a running brook, espied a lamb astray from the fold. "Why do you pollute the water which I am drinking?" complained the wolf. "How can I do that when the water in the brook is running from you to me?" protested the innocent lamb. "Last year you grossly insulted me!" charged the wolf. "But last year I was not yet born!" bleated the lamb in a mournful tone. "But you feed on my pasture!" "No, good sire," replied the lamb, "I have not yet tasted grass." "You drink of my well!" "No," exclaimed the lamb, "I never yet drank water, for my mother's milk is still both food and drink to me." Tired of being refuted, the wolf seized the lamb and made a meal of it, saying, "I will not remain supperless, even though you refute every one of my imputations."

All tyrants in history have used pretexts or *good* reasons to cover up their *real* motives and designs.

Is Sales Resistance Un-American?

BY REV. CLAIR M. COOK

Certain national advertisers think so and open fire on growing consumers' group

[*Some say-so about the usages which surround getting and spending is among the democratic rights of a free people. Inside and outside the government, agencies have risen to protect our right to know what we are buying. Here is the devious story of how interested parties misused a Congressional committee to attack this growing consumers' movement.—The Editors.*]

PERHAPS readers of the Dies report on the "red" affiliations of the American consumer movement failed to notice the peculiar lack of mention of the pioneer in this field, Consumers Research. On the other hand, its offshoot and now considerably larger rival, Consumers Union of the United States, a non-profit membership organization, was singled out by name for specific attention. Yet both organizations are engaged in reporting to members the results of scientific tests upon advertised products, together with a rating of their comparative quality. One would naturally think that both would be about equally "red" to the staunch bulwarks of modern business, the advertisers.

The explanation is a further revelation concerning the Dies Committee's methods. As *Equality* pointed out in *News of the Month* for January, the report was made public by a secretly self-appointed subcommittee of one, Mr. Martin Dies, without notice to any other committee members. At the "hearing" only the author of the report, Mr. J. B. Matthews, and the one-man subcommittee were present. Organizations attacked and committee members alike had no chance to offer rebuttal or even to attend, such were the conditions of the "hearing"—held, it is reported, at an unnamed place at six o'clock on a Sunday evening.

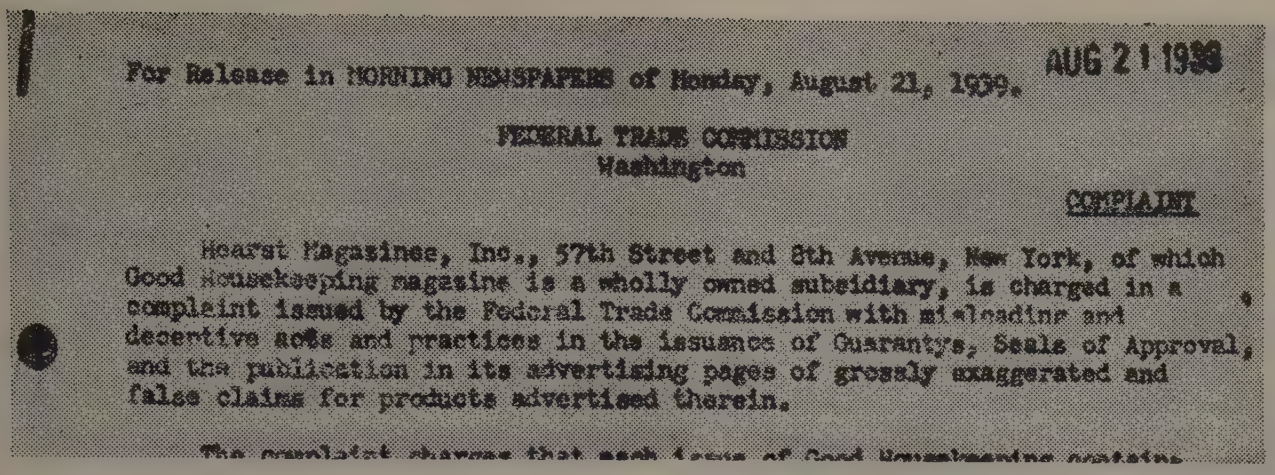
But it is not until one learns of the former connections of Mr. Dies' "research director" that the plot really begins to thicken. Mr. Matthews, until recently, was a top officer of Consumers Research, functioning in such capacities as vice-president and managing editor of its publication, *Consumers Digest*. His wife is currently reported to be still an employee of Consumers Research. Yet Mr. Matthews, having been on the other side of the fence, now seems to be coming to bat for wealthy advertisers whose products have been debunked to the public not only by the "red" Consumers Union but by Consumers Research as well.

Mr. Matthews' recent associations have been noted by Drew Pearson and Robert Allen, who told in their syndicated column of a dinner at the home of George Sokolsky, attended by Matthews. Sokolsky they describe as having once received $6,000 from the National Association of Manufacturers as ghost writer and pamphleteer. Present along with Matthews and founder F. J. Schlink of Consumers Research, was Robert Lund of St. Louis, a former president of the manufacturers' association and head of the Lambert Pharmacal Company, makers of Listerine. Listerine has from the beginning received considerable attention from both C.R. and C.U., until to their members it has become almost symbolic of wily advertising to mislead the public. Others at the dinner included "several other big manufacturers of household and consumer goods."

Hearst's lucrative monthly, *Good Housekeeping*—reportedly returning $2,500,000 profit in 1938—has come in for some hard usage at the hands of Consumers Union along with the Consumers' Service Bureau of *Parents' Magazine*. As long ago as December 1938, C.U. warned consumers to "beware of consumer services operated by magazines which accept paid advertisements."

When the Federal Trade Commission indicted *Good Housekeeping* under the Wheeler-Lea Act, the *Consumers Union Reports* ran a three-page illustrated article, with a reproduction of a full-page Listerine ad from the magazine and an account of the F.T.C.'s "cease and desist" order against its makers.

With this in mind, it is interesting to learn that entire copies of the reports by Mr. Matthews *"were distributed to advertisers by Good Housekeeping magazine before it was even received by many newspapers,"* according to Consumers Union whose italics give emphasis to the charge. The pleasure of the



For Release in MORNING NEWSPAPERS of Monday, August 21, 1939. AUG 21 1939

FEDERAL TRADE COMMISSION
Washington

COMPLAINT

Hearst Magazines, Inc., 57th Street and 8th Avenue, New York, of which Good Housekeeping magazine is a wholly owned subsidiary, is charged in a complaint issued by the Federal Trade Commission with misleading and deceptive acts and practices in the issuance of Guaranty, Seals of Approval, and the publication in its advertising pages of grossly exaggerated and false claims for products advertised therein.

The complaint charges that each issue of Good Housekeeping contains

Listerine and other big Good Housekeeping accounts were represented at the confab at which the smearing of consumers' groups was planned. Above: *Federal complaint against Hearst Magazines.*

Hearst organization in the report is further reflected by the fact that Hearst's *New York Journal-American* ran a six-column illustrated advertisement for Hearst's *Good Housekeeping* — an advertisement aimed at restoring public faith in the "Seals of Approval"—on the page facing a lengthy spread on the Matthews' report headed "Red Control of Consumers Groups Revealed."

Obviously if it were possible for Mr. Matthews to attach the "red" label firmly enough to make it stick, he would be doing a genuine service to such as Mr. Hearst and his *Good Housekeeping,* Mr. Lund and his Listerine, and others who are disconcerted by the current attempt to enlighten the public on the wiles of advertising.

The charge of communism is based on the allegation that C.U. attacks all advertising as such and that attacks on advertising are a "strategy" used by the Communist Party for purposes of "utilizing discontent." But it has not been advertising as such that has suffered from attack by consumers' groups, but simply particular advertising abuses. To quote C.U.'s *Reports* again, if this is communism, "then *Printers' Ink, Advertising and Selling* and practically every other advertising and trade magazine is communistic; Consumers Union has not often said harsher things than they of bad advertising practices."

They continue: "If the condemnation of worthless, adulterated and misrepresented products is a communistic activity, then the Federal Food and Drug Administration, the Federal Trade Commission and the American Medical Association must be paid direct from Moscow. And if the criticisms that C.U. has made in its labor notes of the labor policies of such companies as Ford and Remington-Rand are communist-inspired, then how will Mr. Matthews explain away the fact that in its technical reports C.U. has rated as 'Best Buys' products of these same manufacturers!"

And, of course, there is still the little matter of Mr. Matthews' past associations, which on its face would tend to discredit his impartial motivation. It seems that about four years ago, before the founding of Consumers Union, there was a good deal of discontent among Consumers Research workers. The minimum wage was $13 a week, employment seemed insecure, and there was a consequent attempt to organize a labor union. After the firing of union officials, there was a strike. C.U. charges that "it was J. B. Matthews who acted as chief strikebreaker and aired threats of revenge against the strikers." C.R. refused to accept arbitration or to abide by the decision of the National Labor Relations Board in favor of the strikers. Consequently there was a wholesale withdrawal of Consumers Research employees. They founded the new organization on a more democratic basis, with pro-labor sympathies and with a more completely social—or according to the Matthews' report "communistic"—outlook.

Secretary of the Interior Harold L. Ickes summed it all up pretty well when he said: "When we reach the point where consumers' services are damned as communistic in official releases of a Congressional committee simply because they dare to warn housewives of the claims of fake advertisers, it is time for us to begin to wonder whether a body supposedly functioning to protect the public from subversive influences isn't really being perverted to protect subversive influences from the public."

The Dies Committee and Anti-Semitism

BY HAROLD COY

The overly affectionate Pelley only one of leading Jew-haters to seek platform there; Is it not high time to recognize such rackets as subversive and ask why they aren't investigated?

I ADMIT very freely that I am anti-Semitic. I feel exactly as the Nazi Party in Germany in regard to our Jewish population."

With these words William Dudley Pelley, Silver Shirt leader, scoundrel, law-breaker, and racial agitator, came out of "hiding" to testify before the Dies Committee. The occasion for his testimony was the famous Mayne letters which linked Pelley and Congressman Dies, and which were placed in the Congressional Record by Congressman Hook. In testifying that the letters were forgeries, Pelley added the following to his defense of the Dies Committee:

> *"If the Dies group continues its work the Silver Shirt Legion will close up. And with my blessings."*

Furore over the Mayne letters has tended to divert attention from more fundamental aspects of Congressman Hook's criticism of the Dies Committee. The famous letters and the forgery issue they raise may be summarized with this: Mayne has been an employee of both Pelley and the Dies Committee. At the time he was engaged in selling the letters, he was also having conferences with Rhea Whitley, former Dies Committee counsel. Either then or later he became exceedingly interested in embarrassing Gardner Jackson and his associate (who transmitted the letters to Congressman Hook). But the truth or falsity of the letters, and the motives which prompted Mayne, are less important questions than this: What has been the relation of the Dies Committee with the fomenters of anti-Semitism? Furthermore (and the Pelley testimony brings the matter to a head): "Why has the Dies Committee done nothing effective to expose the activities of the anti-Semites?"

Some Pertinent Questions

Decent people, both Jews and Gentiles, have begun to ask these questions. Congressman Hook's charges in Congress are merely an expression of them.

Why is it that the Dies Committee has not investigated the activities of Father Coughlin? Is the fomenting of racial hatred not subversive? And why, on the contrary, did Father Coughlin, the leading anti-Semite in America, agitate in the pages of *Social Justice* a short time ago for Martin Dies to be made President of the United States? Surely this is a question that reasonable citizens may reasonably ask?

Why did the Dies Committee not investigate the

Christian Front, whose activities were notorious long before the recent arrests? Why, on the contrary, has Father Curran of the *Brooklyn Tablet,* an anti-Semitic newspaper—defender of the Christian Front—taken occasion to praise Congressman Dies? Why are Father Curran, Father Coughlin, and the other teachers of the Christian Front terrorists not under investigation for subversive activities? Why, finally, did Congressman Thomas of the Dies Committee praise the *Brooklyn Tablet* officially, inserting into the record, "It is my belief that the *Tablet* does a good job"?

It becomes the duty of those sincerely interested in tolerance to begin to speak out on these matters. They begin to be seen as the end of a long chain of events which point more and more to the hard fact that apparently Congressman Dies is not interested in investigating certain kinds of subversive activities, namely those dealing with anti-Jewish agitation.

Moseley Gets a Forum

Readers will recall that about eight months ago General Van Horn Moseley, the fanatical crackpot and anti-Semite, was on the stand for several days before the Dies Committee. He was given a free forum, his vile attacks upon the Jewish people were not answered or repudiated by the committee, and, on the contrary, some of his speeches were inserted into the record in full. George W. Deatherage, head of the Knights of the White Camelia, was given the same opportunity. When Henry D. Allen was on the stand, this was the manner in which his testimony was handled. We quote from the record:

Congressman Mason asked why it was necessary to "get rid of all the Jews from the Federal government departments and so forth."

Mr. Allen: Because many of us believe that Jews in the Federal government are wrecking the country.

Mr. Mason: Are wrecking the country because you feel that they are communistically inclined?

Mr. Allen: Not necessarily; no.

Mr. Mason: But you feel that, regardless they are Communists, or not, if they have an active part in the official life of the government that they will wreck the government?

Mr. Allen: We can see in the Jews in the present government, in the Roosevelt administration, the carrying out of the Protocol plan, if you know what this is.

Mr. Mason: *Of course, I have heard what that is* [our italics] but I know personally many Jewish people not only in the Federal government but in the local and state governments that make excellent officials, and they are certainly not wrecking the government.

Mr. Allen: The exception probably proves the rule.

The Chairman: *That is the question that neither this committee or any other committee can ever solve with respect to the Jewish race.* [Our italics.]

The Committee then adjourned.

Notice: there was not a line of contradiction from the Committee to this testimony, nor a word on the record saying that the Protocols were proved forgeries. *There was even implied agreement with the witness's attitude by the statement that it brought up questions about the Jews that couldn't be answered.*

And who is Allen? Allen is a fascist who admitted that he had been arrested in California for the possession of a weapon, the "kike killer," manufactured by James True. True is a notorious anti-Semite, and the Dies Committee has not investigated him either.

Kiss of Death?

It begins to seem, surely, as though democratically minded people may well begin to attach significance to the fact that Pelley blessed the Dies Committee. What are the activities of a committee, that the subversive elements they are supposed to investigate bless them? Pelley stated his aims to be these: to imprison for life such persons as Senator LaFollette, John L. Lewis, and Congressman Dickstein. Why is he willing to "close up his organization" if the Dies Committee will only continue the work he blesses?

No, Congressman Hook did far more than present the Pelley letters to Congress. He charged that Dies has associated publicly with anti-Semites and spoken at meetings sponsored by anti-Semitic organizations. He named names—Merwin K. Hart; Robert Appleton, associate of Joe McWilliams of the Christian Mobilizers; Fritz Kuhn, James Wheeler-Hill, James True, and a host of others. *These charges have so far not been denied or disproved. Equality* has made similar charges and has similarly named names, stated occasions, and demanded explanations. There have been no explanations or denials forthcoming.

This is serious. It is a matter that cannot be overlooked. It is beginning to become a brazen disgrace! Is Congressman Dies an anti-Semite or is he not? Why has he protected them? Why is he not investigating them now?

(*Continued from page* 15)

It appears that "Uncle Dudley," contributor to the official organ of the Brooklyn diocese, is an old hand at plotting, antedating even the Christian Front. Another interesting fact concerning revelations made by the Congressional Committee Investigating Un-American Activities last year is that this upright citizen, Uncle Dudley Gilbert, whom Editor Scanlan deems well fitted for the task of informing the readers of the *Tablet,* started and stimulated an indecent, underhand "whispering campaign" against President and Mrs. Roosevelt. Among the documents cited by the committee as proof of this unsavory preoccupation of "Uncle Dudley" was one described as "so scurrilous and vile" that it was kept out of the public record. Incidentally, Gilbert testified that he regularly sent clippings from the *Tablet's* Readers' Forum to James E. Campbell, who maintains a central clearing house for anti-Semitic propaganda.

Catholics Who Combat Coughlinism

The odious policies of the *Tablet* have not gone unchallenged within Catholic circles. Undoubtedly there are many priests in the Brooklyn diocese who utterly disapprove of these policies, but their voices are drowned out by the powerful organ and by the relatively small but extremely articulate number of clerics active in the Coughlinite and Christian Front movement. Father George Ford of Corpus Christi Parish has described the paper as being "authoritarian, fascist, and of irresponsible editorship." Rev. Bertrand Weaver, C.P., and other clerics have sharply condemned both the *Tablet* and its hero, Father Coughlin, on several occasions.

When the *Tablet* on April 1, 1939, printed a vicious attack on Msgr. John A. Ryan, for criticizing Father Coughlin and serving as a sponsor for a "Stop Hitler" parade held in New York after the Czechoslovakian debacle, in the form of a letter signed "Clerical Reservists of Christ the King," Monsignor Ryan wrote in reply: "I would call your attention to the journalistic ethics involved in publishing an abusive, untruthful and misleading personal letter to me which I had no opportunity to answer before it appeared in your columns. The ethical question which is raised by this performance I leave to your conscience." There is no evidence that the question of ethics had any disturbing effect on Mr. Scanlan's conscience.

Facsimile of scurrilous stickers Joseph Bono pasted in a subway station in Manhattan, where Father Burke sponsored the Christian Front. Bono joined and got these from members.

Shortly after the arrest of the seventeen Brooklyn Christian Frontists, the Catholic lay weekly, the *Commonweal,* published an editorial placing responsibility for the plight of these men on "Father Coughlin, the *Brooklyn Tablet,* and their many abettors and sympathizers." It observed:

> The alarming thing is that for their state of mind Catholics are largely responsible, and we shall continue to be responsible for the creation of other groups of hypnotized men, who may carry out their scheming with more tragic results, until we recognize and nullify the powerful propagandists which directly create them.

Like Father Coughlin, the first reaction of the *Tablet* was to disclaim any responsibility for, or association with, the Christian Front in a misleading statement. But Edward Skillen, editor of the *Commonweal,* promptly returned with a more detailed charge to the effect that the *Tablet,* in "its

letters, news stories, editorials and managing editor's column have consistently encouraged the organized development of a 'Christian Front' type of suspicious, inflammatory, combative mentality—if not this 'Christian Front' the distinction has not been made clear."

After recovering from its initial fright, the *Tablet,* like Father Coughlin, adopted the policy of treating the seventeen arrested terrorists as "Christian martyrs" who were being persecuted by mysterious forces. Taking recourse to the Readers' Forum as a convenient device for raising the old bogey of a dark specter with which its readers were well acquainted through a long conditioning process, it has opened the letter columns to such missives as this (January 20, 1940):

> Dear Sir: Relative to the alleged "Christian Front" of your city, what is meant by the charge? "Plot to overthrow U. S. Government" —the real or nominal government? Reason tells me that the unelected financial politicians—the "Usury Front" constitute the real government of the nation, that Congress, the President, the Supreme Court, constitute the nominal government of the nation. . . . In the name of reason, justice, and representative constitutional government let's eliminate the Usury Front.

No tried reader of the *Tablet* need be asked twice about the identity of the "Usury Front," as used in Coughlinite parlance.

A long series of letters was published in the Readers' Forum of the following week vigorously attacking the *Commonweal* and as vigorously praising the *Tablet.* Among them was a communication from Rev. William J. Smith, S.J., director of the Crown Heights School of Catholic Workmen, praising the *Tablet* as "one of the staunchest defenders of true Christianity" in America, and characterizing its editor as standing "head and shoulders above most of his contemporaries." Father Smith posed the question as follows:

> There are strong forces in this country that are viciously anti-Christian. Let fact be recognized. The sincerity of those who are so ready to shout "anti-Semite" at an opponent will be more readily accepted when those who are actually "anti-Christian" will be noticed and condemned.

In Editor Scanlan's regular column, as well as in many letters published in the Readers' Forum, the impression was sedulously cultivated that the charges against the Frontists indicted by the federal government are confined merely to anti-Semitism and anti-Communism, instead of a seditious plot to overthrow the government, in which the slaughter of Jews and reds was but incidental. The Jews are blamed for the plight of the arrested men, and thinly veiled warnings of anti-Semitic reprisals are made.

Father Coughlin's Clerical Allies

Foremost of the priests who have associated themselves with the movement is Father Edward Lodge Curran, president of the International Catholic Truth Society, and Coughlin's right-hand man. He is a dynamic individual, whose amazing capacity for work would be admirable were it directed to more wholesome ends. The list of lay Catholic groups to which Curran is attached as chaplain or "spiritual adviser" is truly breath-taking. It would appear that this priest has preempted nearly every post of this kind in Brooklyn, and is also director of Catholic radio activities in that diocese. He is a featured speaker at so many communion breakfasts, banquets, and Coughlinite rallies in New York and other cities that he often seems to be in two or more places at the same time. Besides, he runs a regular column in *Social Justice,* and acts as interpreter, apologist and general factotum for the Royal Oak "Leader." He has been a most active organizer of Christian Front groups, and has been riding the circuit continually as a featured speaker at their meetings. Father Curran seldom indulges in openly anti-Semitic statements himself, although he is well-versed in the arts of subtlety. It is his custom to sit by and smile blandly while speaker after speaker at Coughlin meetings he attends indulges in the most violent of anti-Semitic harangues, not to mention such denunciation of the American government as outraged the innocent jurist at the Christian Front meeting in Pawtucket, R. I., not so long ago. John F. Cassidy, arrested head of the Frontists, was a star speaker for Father Curran's International Catholic Truth Society even before the creation of the Christian Front. With his fellow-Front leader, Floyd Caridi, Cassidy was a frequent speaker at anti-Semitic street meetings in Brooklyn under the auspices of Curran's Catholic Truth Society, organized ostensibly for the purpose of fighting Communism.

At the Birthday Ball held in Brooklyn last October in honor of Father Coughlin, Dr. Curran served as honorary chairman of the Birthday Ball Committee, with Patrick Scanlan acting as honorary treasurer, and Frontists John F. Cassidy and Floyd Caridi included on the committee. A very touching if crude poem dedicated to "God's Earthly

Radio Voice" in Royal Oak filled a half-page of the Ball program, while the other half was devoted to "A Message of Thanks to the Clergy for their Co-operation in Making This Affair a Success."

Another prominent supporter of Father Coughlin in the Brooklyn diocese is the Rev. Edward F. Brophy, pastor of the Church of the Precious Blood, Long Island City—author of the *Tablet* letter we have already quoted. Father Brophy has been a frequent speaker at Christian Front meetings, not only in New York but in other cities, where he has given vent to strongly anti-Semitic statements. His own approach to the problem may be gauged by his remark during a harangue before the Christian Front in Philadelphia, when he told his audience: "Don't be afraid if they call you anti-Semitic; maybe you are!" He has on several occasions referred to Father Coughlin as "the greatest priest of all time," and charged that those of the clergy who do not support him are stooges for "an alien people." Among the other Brooklyn clergymen active in the Coughlinite cause, the following may be mentioned: The Rt. Rev. Charles J. Canavan, Rev. Edward J. Higgins, and Rev. Daniel J. Malcolm.

Anti-Coughlinites Dubbed "Anti-Christ"

Of the laymen exploiting their key positions in Brooklyn Catholic circles for Coughlinite ends, the most active is Bernard T. D'Arcy, head of the distributing organization of *Social Justice* for the entire New York area. D'Arcy is an official of the St. Joan of Arc Church and Chairman of the Catholic Interests Committee of the Long Island Knights of Columbus. It was D'Arcy who organized the street sales of *Social Justice,* whose vendors disgraced the city streets until the police put a halt to their riot-inciting anti-Semitic sloganizing. He is president of the Social Justice Distributors' Club, organized along "militant" lines. Many rowdy members of this club have found their way into the police courts as a result of participation in street rioting. A lawyer by profession, D'Arcy has had numerous occasions to act as chief defense counsel for his fellow club members as well as others arrested for disorderly conduct in connection with Jew-baiting activities. Influential in Holy Name Society and Knights of Columbus circles in his diocese, he has missed no opportunity to use his position to plug the Coughlinite movement.

One of the most active of the Coughlinite groups in this area is the Flying Squads for Americanism, headed by Patrick O'Shea, former president of the Catholic Students' Peace Federation. This outfit, which has cooperated closely with Cassidy's Christian Front unit, calls itself a "clearing house for pro-American, pro-Christian activities," and has sponsored a number of violently anti-Semitic meetings. The American Citizens' Committee, under whose auspices the Coughlin Birthday Ball was held in Brooklyn last October, is also very active. On December 18 last, it held a meeting protesting against the National Association of Broadcasters code restricting incitements to religious and racial prejudice over the airwaves. One of the speakers supporting Father Coughlin at this meeting was the Rev. John P. Delaney, S.J., of Buffalo, formerly assistant director of the Vatican City Radio Station. Father Delaney has been a frequent speaker at Coughlinite gatherings, and has urged support of Coughlin before other groups. Speaking before a Knights of Columbus group in Brooklyn this year he urged all Catholics to get behind Father Coughlin on the ground that "Catholics should be more ready to support each other."

At the same meeting Father Edward T. Brophy, speaking on "Christian Civilization Versus the Armies of Anti-Christ," made pointed attacks on Jewish groups and periodicals which have criticized Coughlin, particularly the *Jewish Examiner* which, he charged, "aids and abets the forces of anti-Christ, and aims at the destruction of Christian civilization. This kind of activity must be met by militant Christianity." All critics of Coughlin, it appears from the statements of his supporters, are *per se* aiming at the destruction of Christianity itself.

Another Coughlinite group in Brooklyn is the Bishop Gallagher Memorial Club, whose avowed object is "to further the cause of Social Justice through the medium of Father Coughlin's Radio Broadcasts." This is an added example of the convenient device of adopting a religious symbol to further a political end. The club holds functions at various Brooklyn churches, the proceeds of which are sent to Father Coughlin. At a "pro-Americanism" rally held at St. Anselm's Parish Hall, February 24, 1939, under its auspices, the audience was given an inspirational talk by the featured speaker, John F. Cassidy, whose topic was "The Christian Front Movement in America."

How Coughlinism Spread to Manhattan

Let us now cross over Brooklyn Bridge for a survey of clerical participation in Christian Front activities in the New York archdiocese. The first

Christian Front unit was organized in Manhattan in the fall of 1938, during a series of meetings held in the basement of the Church of St. Paul the Apostle, under the direct sponsorship of the Rev. Edward Burke of the Paulist Fathers. (Father Burke, incidentally, has since been transferred to another diocese.) Its officials consisted largely of laymen who were associated in a voluntary capacity with the Paulist Order. While several members of the Paulist Fathers were intimately connected with the organization in its formative period, we would like to emphasize the fact that their activities were unknown to most of the Paulist Fathers—several of whom, including Fathers Gillis, Sheen and Ward, have been active in combatting all forms of racism. When the sinister aims and practices of the Christian Front became clear, those leaders who had associated themselves with the order in one way or another, were promptly cut off from any further connection. This did not prevent Christian Front street speakers from boasting: "You know we were organized on 59th Street," which Catholic listeners interpreted as the Paulist Fathers.

The distinguished Masonic order has long stood for democracy. To Coughlinites it is part of a world "Jew-Communist" plot. Cover of booklet sold at Catholic Information League, Philadelphia.

Attending the early meetings of the Front organization at the Paulist rectory were John F. Cassidy, Floyd Caridi, and other members of the International Catholic Truth Society; and soon the two groups merged, with the Brooklyn men rapidly rising to top leadership. Also attending those early meetings were a group of White Russians, members of the Nazi Bund, of the American Nationalists (a fascist organization), and Allen Zoll of the American Patriots. It was decided to permit Bundists and Italian fascists to join the Front because of their valuable experience. It was also decided to form a secret military unit within the Front to be known as Blackshirts. This inner unit later developed into what is now known as the "Action Committee." Among the subjects discussed at those meetings were the "Protocols of the Elders of Zion," "Jewish Financiers," and "Jewish Communists." At a meeting held in the Paulist rectory, December 27, 1938, the launching of an anti-Jewish boycott was discussed, to be advertised with "Buy Christian" stickers distributed by the Christian Front. The early literature of the Christian Front, including membership blanks, leaflets and "Buy Christian" stickers, was printed for the most part by the Paulist Press, operated by the Paulist Fathers. Christian Front meetings at the Paulist Church were discontinued about March 1939.

As an illustration of the fruits of these meetings, a news item appearing in the *New York World-Telegram* of October 29, 1938, may be quoted:

> Arrested while pasting anti-Jewish stickers on the pillars of a subway station, Joseph Bono, 35, of . . . Brooklyn, was sentenced today to serve six months in the workhouse by Magistrate August Dreyer in the West Side Court.
>
> Bono had stuck a score or more of the stickers on the pillars of the 59th Street station of the Independent subway when he was arrested. The stickers showed the Statue of Liberty holding a hammer and sickle and displaying a caricature of a millionaire smoking a cigar, the smoke from which formed a six-pointed Jewish star.
>
> Asked where he had obtained the stickers, Bono said he had joined the Christian Front, at 415 West 59th Street, and that other members had given him the stickers.
>
> Walter Ogden, secretary of the Christian Front, said Bono was a member. . . .

The Christian Front first came into prominence in the New York area through its rowdy, riot-provok-

(*Continued on page 31*)

In Brief

"My personal quarrel with Father Coughlin is that in his paper he calls me 'Dottie.' I do not feel intimate enough with him to call him 'Chuck.' Although 'Chuck Coughlin' would be a good slogan."—Dorothy Thompson.

♣

Look on the Cheerful Side

When your radio emits only static, remember it might be worse.

It might be Coughlin.

♣

Of 916 daily newspapers published in U. S. cities of over 15,000, only 32, or 3½ per cent, are owned or controlled by Jews, according to Rev. Samuel McCrea Cavert.

♣

New definition of un-Americanism: Accepting surplus food from government, according to Elgin (Ill.) school officials, in turning down parent-teacher free lunch plan.

♣

Wonder if Jersey recipients of relief in the form of R.F.C. grants will be disenfranchised?

♣

Jew-Turns-Other-Cheek Dept.

Man who saved 577 seamen from Nazi liner Columbus is U.S.S. Tuscaloosa's commander, Harry A. Badt, a Jew.

♣

Social Justice, which typographically speaking used to be a slick color job, becomes increasingly sloppy with loss of circulation.

Might rename it *Social Jaundice.*

Klansman's Best Friend

Bigotry feeds bigotry.

Every time Father Coughlin opens his mouth, the Klan sells Catholic-baiting line to more dupes.

♣

Nazi Expert Finds English Are "White Jews"—headline.

Interesting if true.

With many anti-Semites boasting of colonial ancestry, will discovery hoist them on their own petard?

♣

Wonder what the gentle Jesus would think of the following, heard at a "Christian" Front meeting:

"I'm not satisfied to walk in the footsteps of my Savior. I want to walk ahead of him with a club."

♣

Dangerous Thoughts?

The Mississippi legislature has ordered separate civic textbooks for Negro children with instructions on voting eliminated.

♣

"If he doesn't defend us, we know enough about him to finish him—and we've told him so," a Christian Front leader is reported in the *Nation* as having said just before Father Coughlin "disavowed his disavowal."

DO YOU KNOW HIM?

"I believe in civil liberties but—
we must distinguish between liberty and license."

(*Continued from page 29*)

ing picketing of Station WMCA, in company with the Nazi Bund and a number of other fascist groups.

Coughlinites Among New York Clergy

Among the clergymen active in the Coughlinite movement in the New York archdiocese are Father James A. Keeling of the Church of St. Francis of Assissi in Manhattan, and Father Peter Baptiste Duffee, formerly connected with the same church. Father Keeling, who has addressed a number of Christian Front meetings since its inception, organized his own Coughlinite group, the Crusaders for Christian Social Justice, which uses the post office address of the church with which he is connected. Father Duffee has made a number of anti-Semitic speeches at Christian Front rallies. On other occasions he has proved a staunch defender of fascist dictatorships. At the annual communion breakfast of the Fire Department Holy Name Society of Brooklyn and Queens in 1938, he condemned those who classified Germany, Italy and Japan as "aggressor nations," and added according to newspaper reports, that "Fascist means simply non-Communist" —a definition that would place all non-Communists in the category of Fascists. At another communion breakfast, held by the Court Columbia of the Catholic Daughters of America, June 11, 1939, Father Duffee defended the invasion of Czechoslovakia. The latter country, he said, "was a middle European center for Communism. It had become the spawning ground for atheism."

Protests against the subjugation of Czechoslovakia, he said, were made by persons who did not understand what was happening. Prominent among clergymen appearing at Coughlinite meetings in the New York area is the Very Rev. Paul James Francis, Father General of Friars of the Atonement at Graymoor, New York. Other Catholic clergymen of this archdiocese have been frequent speakers at Christian Front meetings, often sharing the platform with known leaders of the Nazi Bund.

At many of these gatherings, music was provided by bands connected with parish churches and Catholic institutions. Several Christian Front meetings have been regaled with music of the St. Anselm's Church (Bronx) band. At the mass meeting of the Christian Mobilizers at Innisfail Park, August 23, 1939, where a crowd of 5,000 listened to harangues by Joe McWilliams, Fritz Kuhn, George E. Deatherage, and other leading lights of Nazism, Fascism, and anti-Semitism, the speakers were led to the platform by the Marine Boys Band of Mount Carmel Church in the Bronx. Music for the rest of the evening was provided by this band. It is not only the practice of permitting boy members of church bands to be subjected to the vile, un-American outpourings of these groups that is questionable; the prestige lent to these occasions by such acts is also a serious factor.

Boring From Within Philadelphia

The Christian Front movement in another city, Philadelphia, has been greatly stimulated by the active aid of Brooklyn clergymen. Here two violently anti-democratic, anti-Semitic groups, the Philadelphia Committee for the Defense of Constitutional Rights and the Anti-Communist Society, both swearing fanatical fealty to Father Coughlin, have been cooperating closely in trying to create a terroristic atmosphere, pasting Nazi-inspired stickers on Jewish shops, spreading anti-Semitic leaflets, and breaking up meetings of tolerance groups. Meetings of both these organizations have been addressed by Father Curran, Father Brophy, and other clergymen from Brooklyn and elsewhere. Nazi Bundists and fascist Silver Shirt leaders have also been frequent speakers at these meetings. Meetings have also been addressed by two of the indicted seventeen Frontists, John Cassidy and William Arneck, alias Bishop. At one of these meetings, young men in the audience were invited to join the Christian Front and use the rifle range provided for Front members. The Committee for the Defense of Constitutional Rights is raising funds for the indicted New York Frontists.

A typical instance of the operations of these Coughlinite groups in Philadelphia may be cited. In March, 1939, a meeting of the Committee for Racial and Religious Tolerance was held in the West Philadelphia Y.M.C.A. Sponsors of this committee include the prominent Quaker leader, Rufus M. Jones, Congressman Francis J. Myers, State Representative John J. Finerty, and the Revs. Daniel A. Poling, Leroy S. Ewing and J. A. MacCullum. While the meeting was in progress, a disorderly group "rushed" the hall, heckled even during the singing of "America," shouted denunciations of Jews and praises of Hitler, plastered anti-Semitic stickers on the wall, and tossed leaflets about the room, breaking up the meeting. Police arrested eleven of these persons on the spot. Among those arrested as a result of this disorder were Thomas E. Blissard, Jr., president of the Philadelphia Committee for Defense of Constitutional Rights,

(*Continued on page 33*)

WE CONDEMN

REV. GERALD LYMAN KENNETH SMITH

"Free speech is a lot of hooey."

THIS former pastor of a fashionable Protestant church in Shreveport, La., and No. 3223 in Pelley's Silver Shirts has announced his intention *to overthrow the government of the U. S. by force.* Mr. Hoover and the F.B.I. please take notice!

As far back as July 25, 1936, he stated in an interview: "You know what my ambition is? I think chaos is inevitable. I want to get to as many people as I can now, so that when chaos comes, I'll be a leader. I lead them now. Since Huey's death, 6,000,000 have committed themselves to me—in writing. They wrote me, 'You're our leader. We'll follow you.' "

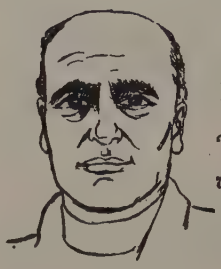
A few weeks later, on August 15, he wrote to Pelley: "By the time you receive this letter I shall be on the road to St. Louis and parts north together with a uniformed squad of young men composing what I believe will be the first Silver Shirt storm troop in America."

It was the late Huey Long who first engaged Mr. Smith to work for him in organizing the Share-the-Wealth movement. Rev. Smith obligingly "shared the wealth" at $650 per week, proving to the hilt Barnum's sage remark about suckers. After the collapse of Huey's "empire" Smith went to look for a job. According to a former pal of his, Smith "has been on the payroll of everything else, from the Ku Klux Klan down to the A.P.A. . . . And now he is out to the highest bidder."

At the present time he is in Detroit broadcasting every Sunday over WJR (Coughlin's station). About his diatribes, the Akron *Beacon-Journal* writes: "The tone of hate masked by Bible-thumping fervor, the appeal to passion, the crude red-baiting, the self-glorification. . . . He still impresses us as having Fascist ants in his pants."

Hatefulness is not the monopoly of any creed, and in men like Gerald Smith Protestants have their special cross of shame to bear.

WE APPLAUD



MONSIGNOR JOHN A. RYAN

". . . Christ . . . whose Gospel was love, always love. . . ."

FOR more than a generation Father (now Msgr.) Ryan has been a leader of Catholic opinion in the United States. He has been a stout champion of the humane and liberal traditions within the Church and has defended them against internal as well as outside traducers. A friend of labor and oppressed minorities, he has steadfastly struggled for their rights. For these reasons he has earned the respect and esteem of the "little man" in the United States, whether Catholic, Protestant or Jew.

When Father Coughlin launched his attacks against Americans of Jewish origin, Msgr. Ryan was deeply shocked. On the one hand he indignantly rejected the crude libels against an innocent people, on the other hand he felt alarm at the menace to the Catholic Church. He therefore was constrained to write:

"To Christians who favor or condone the ugly thing called anti-Semitism, one might put these questions: 'Can you imagine the divine Founder of the Christian religion indulging in hatred toward the race from which He sprang? Or any other race? You profess to be followers of Christ—Christ, who loved all men. . . . ; Christ, who first taught men the meaning of brotherhood, whose Gospel was love, always love, love for every man, woman, and child. . . .' No wonder, then, that Pope Pius XI declared: 'It is not possible for Christians to participate in anti-Semitism.' "

(*Continued from page 31*)

and Joseph A. Gallagher, chairman of the Anti-Communist Society; most of the other arrested men were identified as members of these organizations. According to the *Philadelphia Public Ledger's* account of the incident, "a piece of pipe and eight pieces of marble slab were found on the floor of Gallagher's car. These were confiscated along with *Social Justice* magazines, propaganda placards, stickers and handbills."

Soon after the arrests, West Philadelphia was inundated by leaflets issued by a Defense Fund headed by Thomas Blissard, Sr., father of the Coughlinite leader involved. Here are some excerpts:

> ATTENTION, AMERICAN GENTILES! On the night of March 14, 1939, nine young Christians were kidnapped by a gang of Jew detectives at 52nd and Samson Sts., fifteen minutes after they had peacefully left a communist meeting held by a group of Jews calling themselves the "Committee for Racial and Religious Tolerance." Two other Gentiles—passers by—were also seized. One of these had spent the evening in the nearby Y.M.C.A. swimming pool and the other was returning home from night school classes. . . . THE ENTIRE PROCEEDING WAS A RACIAL, ANTI-GENTILE, RED FRAME-UP. . . . Is this the Jew-Communist Reign of Terror? . . . Shall a handful of disreputable Jew thugs [referring to the police] rule over the Gentiles of Philadelphia? If you're interested in law, order, and justice, in saving your city and country from the horde of atheistic, Asiatic Jews, you may send a donation to the Defense Fund. . . .

All of the eleven defendants were convicted following due trial.

Masons Assailed for "Fiendish Plots"

There is a Catholic Information League located at the Church of St. John the Evangelist in Philadelphia. In charge of this League is Father J. Leo Boyle, who has a reputation as an anti-Semite. Among the literature distributed under the auspices of the Catholic Information League is a pamphlet entitled "Freemasonry: Its Origin, Aims and Methods," by Rev. George Clune. On page 25 of this pamphlet, the "fiendish plots" of the Freemasons are "exposed." Among the fiendish objectives of the Freemasons, the author cites the following:

> The schools must be secularized. . . . There must be complete freedom of worship, and a complete equality as between the different forms of religion. . . . The Press, the cinema, the stage, the dance-hall, the betting-saloon, the public-house . . . are to enjoy unrestricted freedom. . . . There is to be universal adult suffrage, authority is to be centralized and the government is to be democratic in form—an arrangement which could be disastrous if the people were ignorant, or easily led, and if clever and wicked men ambitioned power. Given money, brains and control of the Press, men such as these could reduce the masses of the population to slavery.

Having described the horrifying details of the Masonic plot, the author continues (p. 26):

> This programme, full as it is, can be presented with still more terrifying completeness by reference to *The Protocols of the Wise Men of Zion.* The power of Masonry is not understood unless it be realized that the supreme command is mainly in the hands of Jews. . . . The Jews rejected and murdered Our Lord, the Messias. They still look forward to a Messias, many of them to a National Messias, one sprung of the Jewish race, who will establish a temporal World-Kingdom. For this the Hidden Power in Jewry works; Masonry is a tool in their hands; their power is terrific.
>
> These Masonic Jews control the greater part of the finance, the Press and the cinema of the world. . . . Not only the Capitalistic Press, but the Socialistic Press as well. The Jews also control the leading agencies through which we get our news. They give us what news they like, and colored as they like.

Then follows a long quotation from the forged *Protocols*—accepted by the author as *absolutely authentic*—purporting to show how the Jews are trying to destroy Christian civilization. This is the sort of thing distributed under the stamp of the Catholic Information League of Philadelphia.

Coughlin Rallies Anti-Semitic Bloc

We could cite many other evidences of anti-Semitic propaganda in other parts of this country being circulated by groups and individuals utilizing their position within the Catholic Church for this purpose. Naturally, not all this activity is attributable to Father Coughlin and his movement. But what is significant and disturbing is that the anti-Semitic section of the Catholic clergy—always a factor, though until now a very minor one—are now rallying together under the Coughlinite banner. Let us quote, as an example of what we mean, an excerpt from the *Franciscan Herald* of Chicago, which was reprinted in *Social Justice* of October 11, 1939:

> We are against anti-Semitism. . . . We are not even against Bela Kun, the Jew, who caused floods of blood to run in Budapest's streets. We

are not against him and his fellow Jews who engineered and led the Red riots and the Red terrors and the Red horrors in Spain. . . . We do not hate them. We love them. And we hope they will change their ways.

But we are against that which the Christ-hating Bela Kun stands for and wants. . . . We will stand in and with the Christian Front when it fights for such inalienable rights as the right of free speech and the right to read the magazines and papers it wishes. We will fight to the last ditch for the right—which alien enemies and alien thinkers and alien deportees would take from us. . . .

The reaction of the Catholic press to the government's accusation of a terroristic, seditious plot on the part of the Brooklyn Christian Frontists is indicative of the crossroads at which the Church finds itself in relation to the Coughlin question in America. The great part of the Catholic press which has not supported Father Coughlin evidenced its position by the "silent treatment" which it had previously maintained, ignoring Father Coughlin and his movement entirely. A few organs, notably the *Pittsburgh Catholic* and the Chicago *New World*—organs of their respective dioceses—and the *Commonweal* and *Christian Social Action* (Detroit)—placed the responsibility where it belonged—on Father Coughlin, his aides and abettors. Several of those which have been consistently supporting Coughlin found themselves in an embarrassing plight due to Coughlin's amazing somersault of first "roundly disavowing" and then championing the Frontists. When Coughlin's cowardly disavowal was first made public, a number of these periodicals followed his lead, not a few of them darkly or openly hinting that the attempt to associate Father Coughlin with the "disreputable" Frontists was a "Jewish" plot. (It is not generally known, in this connection, that perhaps the first group to demand a federal investigation of the Christian Front were the Catholic editors of *Christian Social Action,* who as early as last September conducted an inquiry into the subversive organization and published their findings, which they sent on to the Department of Justice with a request for federal action. Likewise the *Voice* and the Committee of Catholics for Human Rights have consistently combatted Coughlinism.)

Coughlinite Press Does Some Somersaults

Deriding the charges against the arrested Christian Fronters in its first editorial following Father Coughlin's disavowal, the pro-Coughlinite organ of the Albany (N. Y.) diocese, the *Evangelist,* said:

But the incident is not so fantastic when we recall that one of the chief charges against the "Christian Front" group related to its alleged Jew-baiting propensities. It was not unnatural therefore that the metropolitan papers, or influential Jewish elements having important contacts or authority with the press, should make capital of the occasion to discredit the group thoroughly and thus dam up that channel as a possible outlet for anti-Semitism.

One despicable factor in the publicity, played up largely by the New York "Times," was the attempt to associate Father Coughlin with the discredited organization. Little stress was laid on the fact that the Radio Priest had vehemently disclaimed the outfit as a tool, which the Reds were using to further Communist purposes.

The Jesuit organ, *America,* which is frequently pro-Coughlin, likewise went out on a limb, as did other periodicals. The following week, after Coughlin had disavowed his disavowal and taken his stand beside the arrested Christian Frontists, the pro-Coughlin press had to make a complete turnabout in "following the line." The resulting spectacle was neither a dignifying nor an edifying one.

How far will this sort of pro-Coughlinite, anti-Semitic sentiment be permitted to spread within the Catholic world? There is no doubt that a large part of the Catholic press and clergy—probably the greater part—is opposed to Father Coughlin and all he stands for. Regrettably, however, it is the pro-Coughlinite faction that has been most vocal, tending to spread the impression among many Americans, Catholic and non-Catholic, that the Catholic Church as a whole supports the radio priest and his movement.

In the welter of implicit and explicit anti-Semitism for which Coughlinism is responsible, not only non-Catholics but Catholics as well become forgetful of the memorable words of Pope Pius XI, who declared: "It is not possible for Christians to participate in anti-Semitism."

We are more convinced than ever that unless the growth of the Coughlinite movement within the Catholic Church is checked, a situation may well develop wherein the things dreamed of by the indicted Brooklyn terrorists will come to pass. The prospect is a dark one for both the Catholic Church and for the American people in general. We repeat, the Coughlinite Christian Front could never have got to first base without the utilization of a smoke-screen that made it appear it had the support of the Church. It can be effectively checked if the majority of the responsible heads of the Catholic Church in America will repudiate it. The experience of those dioceses which have acted with courage proves this.

GRAPES OF WRATH FOLK

(*Continued from page 17*)

final irony comes—and let it be said because it is the truth—that there are Jews in New Mexico who, like others in their community, unthinkingly maintain that the Spanish-Americans are "inferior" to them.

The list of examples is endless: that the German minority in the Russia of 1912 is inferior to the Tsarist Slav, while the Russian Slav in the Germany of the Hohenzollerns is inferior to the Junker; that the Hungarian in Rumania is quite inferior to the Rumanian and—of course—vice versa; and always, at all times, whenever the hoax can be maneuvered, the convenient doctrine that the Jew is an inferior. We have seen how Fascism has succeeded with that false doctrine and how Father Coughlin is trying to do the same!

What does all this reveal? Surely the obvious truth is clear: that there is nothing—nothing on earth—which decides that any grouping of people, *by virtue of what it is,* should be a minority. Even the proud English aristocracy was once a despised minority of the Roman Empire. Minorities are created and minorities are used—this is the only truth! They are used politically, socially and economically by the dominant groups in a society that wishes to keep them as minorities and to use them as half-emancipated slaves. And precisely one of the ways in which we will be able to tell when our country has become a truly humane and free and civilized society is when we see that it contains no "inferior" minorities or peoples.

In *The Grapes of Wrath* we see the actual creation of a new minority, which finds out it is different." Coming from Oklahoma, where they had not been "different," to California, they find that they are called "Okies." The term is an ugly one. It is like "nigger"; it is like "kike"; it like like "wop" and "chink." They find that their children are kept out of schools, that they have stones thrown at them, that local children are told not to play with them.

Yet who are they? They are the sons and daughters of pioneers who homesteaded in the West.

Have you ever been privileged to witness a more brilliant revealing picture of the anatomy of the minority question? Obviously there is nothing inferior about these dispossessed farmers. They are "Okies" and "foreigners" because they are hungry and searching for work. They would be Americans if they were solid oil speculators from Tulsa visiting California for the winter. They are Oklahoma farmers who come to California and learn a bitter truth: that minorities are groups in society that can be "kicked around," used as political scapegoats, or used for economic exploitation.

Let us say this: there is a forgotten wisdom in the Declaration of Independence: that all men are created equal. The understanding of this, action taken upon the acceptance of it, is the only hallmark of a genuine believer in democracy. A million social evils flow from its denial. We shall do well to suspect those of any religion, of any position in life, of any profession at all, who in false pride or destructive malice are willing to advocate that the Negro is inferior to him, or the Jew, or the Catholic, or the laboring man, or the poor man. Wherever you start, it ends in the same way . . . the denial of of genuine democracy. Whenever we are willing to deny equal status to anyone else, we expose ourselves to the same danger from others. It is upon this false pride that a Hitler built, that a Coughlin builds.

Shall we be so blind or so narrow as to help them? The duty of an American is at all times to extend democracy, never to deny it to anyone.

Attention, New Yorkers!

Mar. 14 (Thurs.), 8:30 p.m.: Symposium on "Talking Peace and Making War: How Does Such Propaganda Affect Minorities?" Steinway Hall, 113 W. 57th St., Room 604. Outstanding speakers—Prof. Robert K. Speer, New York University, Chairman. See "Events Today" columns in daily press for further details. Auspices: Business and Professional Group of *Equality*.

Mar. 17 (Sun.), 1 to 6 p.m.: Tea-dance and entertainment featuring stage, screen, and radio stars. Midtown Music Hall, 846 Seventh Ave., at 54th St. Subscription, 75c. Auspices Teachers' Committee Sponsoring *Equality*.

WHAT PRICE MILK?

By CAROLINE WHITNEY

Economics in Action

The farmer and his problems; the distributor and his profits; the consumer and what he can do about it. These are some of the phases of the three billion dollar milk industry dealt with in this pamphlet.

79 pages (*paper bound*)
10 cents

CAROLINE WHITNEY MEMORIAL FUND
215 Fourth Avenue
New York City

Published in the New York World-Telegram for February 19, 1940, and syndicated in many papers throughout the United States.

Peace for Liberty
Menace Lies in War.

By HARRY ELMER BARNES, Ph. D.

Good work in promoting a spirit of tolerance and progress and in attacking bigotry and reaction is being done by the magazine Equality. In an article on War Versus Civil Liberties, Judge John Gutknecht warns against the threat of war to civil liberties and makes it clear that only by maintaining a policy of strict neutrality can we hope to preserve our liberties and the democratic way of life.

Dr. H. E. Barnes

Judge Gutknecht believes that the essential American tradition is liberalism rather than radicalism.

"The average American is not radical; in fact, he is afraid of that term. He likes the word 'progressive' and the word 'liberalism.' They are both American words. They describe the American experiment as a protest against the reactionary social and political system of the old world in the centuries of our national beginning. . . . The mass movements in the history of American politics and government have gone forward under the banner of liberalism."

* * *

Only by a sincere devotion to the protection of our civil liberties will it be possible to preserve our liberal tradition and a democratic control over living conditions and social institutions.

Civil liberties are no mere abstractions. Only through respecting and applying them can we create the living conditions that make possible a civilized social existence. Without their protection we cannot express our opinions, choose which church we prefer to attend or decide not to go at all, be able to send our children to schools free from cost and intellectual restraint, get fair and equal treatment in the courts, and have something to say about making the laws under which we have to live.

The citizen craves food, shelter, security, some leisure for enjoyment and decent prospects for his children in the generation which lies ahead. If he thinks about such matters, it is easy for him to see that only the traditional American liberties can make it possible for him to realize these basic aspirations.

* * *

The major threat to our liberties and to the liberal procedure that they create and protect is the possibility of our entering the second World War. Even before we enter the war, the fear of war leads to an atmosphere of tense apprehensiveness which endangers liberty. In our very attempt to safeguard it we may crush it, as a mother has been known to smother her child by crushing it frantically to her bosom in moments of extreme danger.

If we enter the second World War, in the cause of repelling a mythical attack by foreign totalitarians, we are certain to set up a totalitarianism from within which will destroy the very liberties we are seeking to protect. And, this time, it will not be merely a suspension of liberty in wartime. The night of intolerance will be likely to settle down about us for an indefinite period.

* * *

Even the first World War, which was fought by a relatively stable and prosperous world, all but wrecked liberty and liberalism. For more than a decade, reaction, revenge and intolerance prevailed. Indeed, Fascism and Nazism may be directly traced to the aftermath of the first World War. In a world which is facing bankruptcy and is torn apart by conflicting ideologies, alliances, ambitions and passions, our participation would only hasten general ruin and would wipe out such gains as we have made in the last decade. Civil liberty would soon become only a dolorous memory from the past.

In an interesting article on All Necks or None, Maurice Goodenough warns us that anti-Semitism is only part of a larger anti-democratic movement which seeks to overthrow our liberal American civilization and set up some form of American totalarianism. The Dies Committee is part and parcel of the same un-American drive that has been more dramatically focussed by the Christian Front.

Those, especially Catholics, who encourage anti-Semitism, will do well to remember that it is but a step from anti-Semitism to Protestant crusades against Catholicism. And, conversely, it will accomplish little to battle merely against anti-Semitism, so long as conditions in general are unfavorable to democracy and tolerance.

EQUALITY'S
Readers
Number
Thousands

. . Its Influence
Reaches
MILLIONS . .

EQUALITY, 512 Fifth Ave., New York

Gentlemen: Enclosed please find $1.50 in check ☐ money order ☐ cash ☐ for a year's subscription to EQUALITY.

Name.....

Address.....

City.....

State.....

ietz,
Editor.

fact that
old.
full blos-
self warn-
the range
, the cold
ording to

l that one
re to low
researches
although
netimes be
ct with a
om a cold
important

common
ubsequent
neumonia.
r from a
bed.